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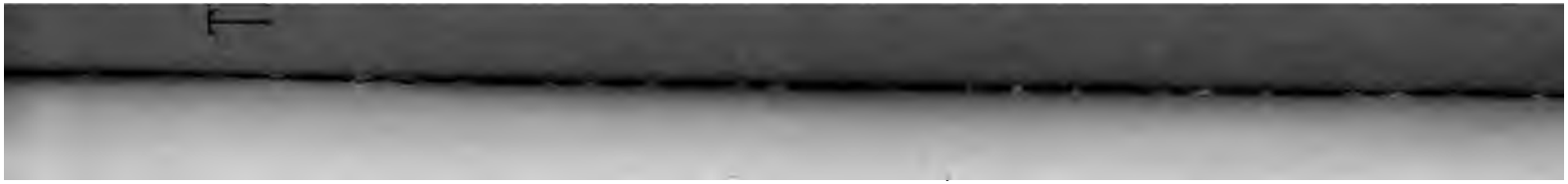

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CORDATUS' CONTROVERSY WITH MELANCHTHON.

(Continued.)

The letter announcing Cordatus' intention to come to Wittenberg for a personal interview had barely reached Cruciger when Cordatus himself made his appearance (September 18th). He had arrived the day before and wasted no time by delay. It was still early in the morning — seven o'clock — when he knocked at Cruciger's door. The two men remained closeted in strict privacy for quite a while. There is no record of their discussion. The ancient chronicler sums up the affair with the summary statement: diu litigatum est. However, the interview yielded one result that is of almost dramatic effect, and this the chronicler has recorded, because it gave a new turn to the controversy. It appears that Cruciger, also in this personal interview, denied having spoken or dictated the words which Cordatus claimed he had. But Cordatus was able to place before him the exact statements as they had been taken down by the students in Cruciger's lecture on July 24th. The evidence was conclusive, and was met by Cruciger in a manner that is anything rather than manly. He replied that *the statements which he had dictated were the product of Dr. Philip,* that he had been Philip's pupil in this matter and had been misled by Philip, in a way that he could not explain. (C. R. 3, 161.) Thus Cruciger took shelter behind his greater colleague and left the latter to face the issue of Cordatus alone.

From this juncture Cruciger disappears as public actor in the controversy. Cruciger's startling revelation had been a vir-

tual acknowledgment of wrong — se ab eo in illam rem *traductum*. Practically this meant that Cruciger cashiered the statement that in justification contrition, or *noster conatus*, is *conditio sine qua non*. Such a statement was, indeed, unusual in the evangelical Church. The necessity of contrition had been acknowledged as a part of repentance (*Apol.*, p. 181, 28), and contrition had been described as "the true terror of conscience, which feels that God is angry with sin, and which grieves that it has sinned" (ibid., § 29). (Comp. p. 183, 44: "The 'labor' and the 'burden' [Matt. 11, 28] signify the contrition, anxiety, and terrors of sin and of death." On p. 184, 46 contrition is called mortification, on the basis of Paul's statement Col. 2, 11, and it is said: "Mortification signifies true terrors, such as those of the dying. . . . He names that as 'the putting off of the body of sin,' which we ordinarily call contrition.") Moreover, contrition had been clearly shown to be an effect of the Law. "This contrition occurs when sins are censured from the Word of God." (p. 181, 29.) "In these terrors, conscience feels the wrath of God against sin, which is unknown to secure men walking according to the flesh [as the sophists and their like]. It sees the turpitude of sin, and seriously grieves that it has sinned; meanwhile it also flees from the dreadful wrath of God, because human nature, unless sustained by the Word of God, cannot endure it. Thus Paul says (Gal. 2, 19): 'I through the Law am dead to the Law.' For the Law only accuses and terrifies consciences. In these terrors, our adversaries say nothing of faith; they present only the Word which convicts of sin. When this is taught alone, it is the doctrine of the Law, not of the Gospel. By these griefs and terrors, they say that men merit grace, if they still love God. But how will men love God when they feel the terrible and inexpressible wrath of God? What else than despair do those teach who, in these terrors, display only the Law?" (p. 182, 32 ff.) And the relation of contrition and faith, respectively, to sin is nicely exhibited p. 184, 48: "In Col. 2, 14 it is said that Christ blots out the handwriting which through the Law

is against us. Here also there are two parts, the handwriting and the blotting out of the handwriting. The handwriting, however, is conscience, convicting and condemning us. The Law, moreover, is the word which reproves and condemns sins. Therefore, this utterance which says, 'I have sinned against the Lord,' as David says (2 Sam. 12, 13) is the handwriting. And wicked and secure men do not seriously give forth this utterance. For they do not see, they do not read the sentence of the Law written in the heart. In true griefs and terrors, this sentence is perceived. Therefore the handwriting which condemns us is contrition itself. To blot out the handwriting is to expunge this sentence, by which we declare that we are condemned, and to engross the sentence, according to which we know that we have been freed from this condemnation. But faith is the new sentence which reverses the former sentence, and gives peace and life to the heart."

With statements like these before him it is hard to conceive how a Lutheran theologian could link contrition, which is by the Law, with justification, which occurs without the deeds of the Law; and how contrition could be named a cause of justification along with Christ, even though the latter was called the *causa propter quem*. Cordatus had remarked that if Cruciger had meant to say no more than that faith is not without repentance, he should have raised no objection; for he had said: quod certissime verum est. In the economy of grace faith is preceded by repentance whenever a sinner truly turns to Christ, and the *Apology* had declared: "The sum of the preaching of the Gospel — in the wide sense! — is this, *viz.*, to convict of sin and to offer for Christ's sake the remission of sins and righteousness." (p. 181, 29.) But this contrition is not an element which God considers when He declares a sinner righteous; these terrors of the soul, these agonies of conscience have no causative relation to that sentence of Not guilty! which God pronounces upon a sinner in justification. And if God does not consider them, the sinner must not consider them either. In justification God and the sinner, each in his way, look only upon the

offer at this point, *viz.*, the narrow-minded, eristic character of Cordatus. Even a stickler for terms will not rush violently at a respected teacher of the Church, unless he can show that the opprobrious term represents a dangerous tendency. And Cruciger was held in high regard at the time. The chronicler says: "All students and the entire university entertained greater hopes regarding him than regarding any one else." The late researches of Kawerau may aid us in gaining the true perspective for Cordatus' action. But, in order to follow these, it will be necessary, before entering upon the second stage of the controversy, to go back a number of years and study certain strange doings of Melanchthon, who, after September 18, becomes the principal in the controversy.

It is a sad, we may even say a distressing, chapter that has had to be written in the history of the Lutheran Reformation, since Laemmer, Friedensburg, and Kupke have published *Monumenta Vaticana,* which contain the reports of the Roman Nuntii in Germany, and since Kawerau (*Versuche, Melanchthon zur katholischen Kirche zurueckzufuehren*) has grouped these reports with other documents, some of which were recently discovered, to show that Rome tried to bring Melanchthon over to her side, or to put him in a position where he could do no harm, and that Melanchthon did not indignantly spurn Rome's offers. The contents of these publications are extremely damaging to Melanchthon. Every lover of Melanchthon will feel, like Kawerau, the ungratefulness of exhibiting weaknesses in the character of Melanchthon that are all but disgusting. However, while acknowledging his worth to the Church, candor compels us also to note his deplorable defects.

We pass over the futile efforts of Campegi and Nausea in 1524 to induce Melanchthon to forsake Luther. These efforts were defeated by Melanchthon in a manner that is very creditable to him. Less honorable was his conduct at the Diet of Augsburg. The champion of the Evangelical party exhibited at this time a weakness, timidity, and deference that was sickening to his constituents, and cost Melanchthon the respect of

those who had come thither to support him. It was an open secret among the papists that as negotiations at the Diet dragged Melanchthon removed more and more from his own party, studiously sought connections in the Roman camp, engaged in secret negotiations with representatives of Rome, and in these negotiations allowed himself to be carried even to the point of servile, fawning devotion. (See Kawerau, *op. cit.*, p. 9, where Virck's elaborate treatise on this episode in *Zeitschrift fuer Kirchengeschichte* IX, 67 is also quoted.) After the Diet Melanchthon maintained the friendly relations there formed with certain papists. To the bishop of Kulm, Dantiscus, he writes in 1533, referring to the days of Augsburg:

> When you embraced me with a very special benevolence, chiefly at that place where I lacked the support of men who were most nearly allied with me, it was easy for me to recognize your exceptional humanity, and I began to love you fervidly, not only for other excellent virtues which you possess, but, above all, on account of your humanity so worthy of a learned and wise man.

And he reminds this papal minion:

> You know, of course, that I labored for nothing else than that our negotiations should be conducted on both sides with greater moderation.

Kawerau remarks (l. c., p. 9) that on this occasion two things were revealed as regards Melanchthon's character and confessional standpoint: 1. that characteristic propensity to yield and to compromise which Melanchthon himself has called his *ingenium servile;* 2. the fact that the idea of the organic unity of the Church was so enticing to Melanchthon that he was ready to pay almost any price in order to obtain it, and that the prospect of an acute conflict on religious issues with the Emperor Charles V was to him an unbearable reflection. We may safely hold that Melanchthon's conduct at Augsburg accounts sufficiently for the two contrary opinions which were held regarding him by papists during his lifetime: one side, represented by the ducal chaplain at Leipzig, Cochlaeus, regarded him as a double-dealing, cunning, treacherous man, the other side, represented by every notable humanist of the day

(Erasmus, Cricius, Sadoletus), considered him a man with a mistaken mission in life, or, rather, a man who was with them at heart and against them only through the force of circumstances or for opportune reasons.

Even before the Diet was convened Rome sought connection with Melanchthon. The Vienna Academy has published a letter of Melanchthon addressed to Andreas Cricius, Bishop of Plock on the Vistula, and dated March 25, 1530. The bishop had invited Melanchthon to come and make his home with him. Melanchthon replies:

> The instructions, most reverend father, which you had given were delivered to me by Martinus (a Polish nobleman by the name of Martin Slap Dabrowski), a young man of singular amiability. Now, although I know well enough that my talents and my knowledge are mediocre, I feel great joy on account of your opinion of me. For in my whole life no greater honor could come to me than such testimonials regarding me from well-meaning men, and no one has shown me greater honor than you, most reverend father, for you invite me to come to you, and ask me to enjoy your society. Could there be anything more desirable to me? However, for the time being I am firmly held at this place and am implicated in many and great affairs. As soon as I shall be able to extricate myself I shall seek out a Maecenas who will procure for me leisure to pursue and to elucidate those studies for the cultivation of which I do not find as much leisure time, amid the burden of my present labors, as I could wish. What could I desire more than to find for my old age and for my studies a haven such as you point out to me? In regard to all other matters I shall write you more explicitly at another time. For, while writing this I am absent from home, loaded with most tedious business. Pardon, accordingly, most reverend father, this brief letter, etc. (l. c., p. 12.)

Where was Melanchthon at the time? At Torgau. And what were those *negotia molestissima* of which he complained? The draft for the Augsburg Confession! This work he feels as a burden, as a drawback, a hindrance that keeps him from his true life-calling, the pursuit of humanistic studies. And who had implicated him in this business? Luther. Thus thought, thus felt, thus wrote the chosen leader of the Evangelical party on the eve of that momentous twenty-fifth day of

June, 1530! He is utterly unable to rise to a true perception of the grandeur of the hour. A cozy study at a Polish bishop's mansion with ample leisure for linguistic studies, pursued at ease and amid material comforts, is worth more to him than the place at the head of men who have been called to voice the eternal truth of the Son of God in the presence of kings! With such sentiments he goes to Augsburg. Small wonder that his attitude and conduct there inspire his opponents with a reasonable hope that this man can be won back to the bosom of the "alone-saving church."

The humane Cricius renewed his overtures to Melanchthon two years later. In the fall of 1532 a letter from him reached Melanchthon at Wittenberg. This letter has not come to light as yet; Melanchthon has kept this part of his correspondence well concealed. But Melanchthon's answer, which for years had lain buried in the Petersburg library, has lately been published at Warschau by T. Wierzbowski. It is dated October 2, 1532. Melanchthon sends the bishop his commentary on the Epistle to the Romans, which had just left the press, and accompanies his gift with the following words:

Although I have sufficiently learned your friendliness toward me ere this by the instructions which the young nobleman Martinus delivered to me, still I have received a wonderful impression of your kind regard for me from the letter which you wrote me recently, not only because it was full of marks of your benevolence toward me, which I value very highly, indeed, but still more on account of its style. I do not believe that a more graceful and elegant letter could have been written even in Italy, the cradle and nursery of these noble arts. Only a person whose mind is filled with grace and humanity can write such a letter. What great seriousness and what wisdom do you manifest by the fine manner in which you bewail our dissensions in the domain of religion! Accordingly, you could not have sent me anything more calculated to kindle love for you in my heart than this letter, which, though brief, contains an unmistakable testimony of your humanity, as well as of your wisdom. For methinks you have lent expression to the sentiment which Horace voices regarding the orator: Briefly but impressively! However, my failure to write to you since the letter which I addressed to you en route to Augsburg was caused by the sad state of the

times which have, as it were, torn obligations of this sort out of my hands. For while I had most studiously tempered the religious controversies, the conduct of our opponents was so unmannerly that they have conjured up this war in which I have become embroiled by my unhappy fate, notwithstanding my nature, my inclination, and, lastly, the character of my studies, which I love above all others, abhor these quarrels utterly. I noticed in the beginning that a few points were being urged which are necessary to godliness; these I did not push aside. For I will not disguise the fact that I have nothing in common with our Epicurean gentlemen who imagine that no religious issue concerns them. However, you may now ascertain from the commentary, a copy of which I send you, what I approve in the controversies of our men. A wise reader will easily observe that I am retrenching, in this book, many controverted points, and that my sole aim is to place in a clearer light certain doctrines which are necessary to godliness. So soon as these shall be truly understood, the points in controversy will, for the greater part, be adjusted. I am also striving to restore to its former dignity the great importance of the established system of the church (Kirchenverfassung). However, as you are a very wise man, I leave it to you to pass judgment not only on my book, but also on the aim which I have pursued and which you will readily discern, by your wisdom, from the manner of my discourse. If it is as you say, that there are people who would force the present tragedy to a point where the ecclesiastical state (das Kirchenwesen) would be ruined, I declare frankly that I am opposed to such people. However, the cruelty of our opponents aggravates this business. If they would yield to moderate counsels, the other party, too, could be more easily induced to make more equitable demands. I shall not speak now of my specific duty and of the action which it behooves me to take in such civil dissensions, when there is sinning both inside and outside of the walls of Ilion, as the poet says; at any rate, I have no more ardent wish than to be removed from such controversies. Still I do not consider it to be the part of a well-intentioned person to sanction and, still less, to admire the cruelty of our opponents. If you have a different and more acceptable proposition to make to me I shall obey you as I would a voice from God. Many signs of the times point to a turn not very distant in the turbulent state of Germany, and, though I little know what will become of me, I believe, nevertheless, that our opponents will not have everything their own way. Accordingly, I have always exhorted men of your position to formulate moderate plans. For I foresee the great calamity which a change in our public affairs will cause. These things I write you from a

sincere heart, and I ask you to pardon my loquacity and to embrace and kindly protect me because I take shelter in your humanity and wisdom. If you will show me a port of safety where I can teach and raise to distinction the sciences which we mutually love and which I have somewhat acquired, I shall obey your authority. A cordial farewell, my most respected bishop! (l. c., 13 f.)

With Kawerau we say: How much food for thought this letter furnishes! Melanchthon actually declares the demands which he had championed at Augsburg to be excessive. He bewails his sad fortune of being the general of an army that will fight rather than recede from its right. For himself, he is ready to compromise on the *credenda* of his faith if he can gain acceptance for the *facienda*. The so-called ethical issues of the Reformation, virtuous living, occupies a more exalted place in his mind than the material principle of the Reformation, justification by grace through faith without the deeds of the Law. And he would restore the hierarchy, the ancient polity of Rome, the episcopal jurisdiction as a *jus divinum*. The only reason why he declines to come over to the bishop's side is because there are people on that side, too, who are determined to fight, who brandish fagots and grind swords for the conflict that is impending. He is ready to strike a bargain so soon as counsels of moderation are advocated on the other side. Hence, for the time being he declines the bishop's "haven," — and stays with Luther.

Cricius' answer to the above letter is not extant. However, a letter of this gentleman addressed to Peter Tomicki, bishop of Cracow, has been discovered. It is dated October 27, 1533. Cricius relates:

I have just completed the act of consecrating the bishop of Culm, which occupied eight days. When the bishop saw a letter of Melanchthon which I had received and in which Melanchthon holds out the hope that he will come to us, he was surprised and rejoiced greatly, although prior to seeing this letter he was accurately informed that Melanchthon is desirous of severing his connection with his party. He related that Aleander, the papal legate, had endeavored with much skill and great promises to induce Melanchthon either to come over to the pope or go to one of the universities of

Italy. But Melanchthon absolutely could not be persuaded to go to Italy. Jointly with his friend van den Campen, he urged me strongly not to desist from the work which I have undertaken, and assured me that nothing more useful and laudable could happen to our cause. I shall diligently do this, if only the heretics would not dissuade Melanchthon. (l. c., p. 18.)

This letter mentions a certain van den Campen, known in history as Johann Campensis. This party was a friend of Dantiscus, the bishop of Culm. In 1534 he writes to Aleander:

While I was at Marienburg in Prussia the commentary on the Epistle to the Romans by the highly learned and noble-minded Philip Melanchthon fell into my hands. No doubt, this epistle is the most difficult of all, and at the same time contains the sum of the mysteries of Christ, so that, without it, we should hardly be able to obtain information regarding them from other sources. Now, when I perceived that this excellent man is laboring painfully and twists and turns in this commentary — may he pardon this remark! — without great success, a desire seized me to come to his relief in this distress and to call his attention to particular passages in this letter which he has heeded far too little. Accordingly, I tarried in Prussia five months. For it was believed that he would come to Poland on the invitation of certain dignitaries.

Melanchthon did not come, and Campensis wrote and published his own *Commentariolus,* which he dedicated to Aleander. But the letter shows how people to the east of Wittenberg about this time were on the *qui vive* for an event that would, indeed, have startled the world.

We must turn our eyes westward for a few moments. While the waves beat high at Augsburg, a learned gentleman was quietly pursuing his studies at Freiburg. He was the acknowledged head of the humanist party throughout Europe. He should have been at Augsburg with the other representatives of Rome, but age and illness prevented him. Erasmus had been in friendly correspondence with Melanchthon since 1524. Luther's mighty treatise On the Bondage of the Will had temporarily clouded their friendship, but friendly relations were never entirely broken off between them while Erasmus lived. Two days after the Augsburg Confession had been publicly presented to Charles V, Melanchthon wrote to Erasmus, stating

that he had rejoiced to learn that Erasmus had written to the emperor, dissuading him from violent measures against the Evangelical party. Melanchthon urged Erasmus to continue his good offices with the emperor and to bring the whole weight of his illustrious name to bear on the latter, in order to induce him to adopt moderation. Erasmus replied that Melanchthon had been misinformed; he had not written to the emperor, but to Campegi, the papal legate, and to the bishop of Augsburg. He reminded Melanchthon, with slight sarcasm, to break the stubbornness and bridle the violence of his own partisans. He concluded with the amiable remark: "May God preserve you for us safe and sound!" (l. c., p. 30.) But in a letter to Julius v. Pflug in 1531 Erasmus says:

> Melanchthon has untiringly labored at Augsburg in the same direction in which you offer your advice. If my illness had permitted, I should have been ever so glad at that time to unite my labors, to the limit of my strength, with his own. However, how little he has accomplished is plain to everybody. For there were people in those days who would slander as heretics men of unsullied reputation and great influence only because they had conversed with Melanchthon a few times. (l. c., p. 30.)

When his *Commentary on Romans* was published, Melanchthon sent a copy of the work to Erasmus, just as he had done to Cricius. The accompanying letter, dated October 25, 1532, contains the following sentiment:

> During the last two years, while I was incessantly engaged in quarrels and controversies, nothing had such a soothing effect upon me as the receipt of your amiable letter. . . . I would gladly write you concerning other matters which have partly been undertaken, partly are about to be undertaken, if only *our* deliberations would be of the least benefit to the common weal. However, since *neither* side takes pleasure in any moderate measure, *our* counsels are declined. Still I beg you with all my heart, wherever opportunity is offered you, to stake *your* influence *also* in the interest of peace, and to admonish those who wield power not to disrupt the churches still further by a civil war. (l. c., p. 17.)

Italics in the above letter are by Kawerau, who thus brings out the significance of this letter. Melanchthon assumes a unity

of sentiment between Erasmus and himself. What Erasmus had gathered from this letter he stated November 7, 1533 to a friend at Loewen:

> Melanchthon himself shows plainly in his *Commentary on Romans* and in a private letter to me that he is disgusted with his own people.

In this same letter Erasmus remarks:

> Melanchthon has been called to Poland. I have this from the bishop of Plock, who has called him. (l. c., pp. 17. 19.)

This shows that Cricius was in communication with Erasmus while he was crooning his siren's song into the pleased ear of Melanchthon. And Erasmus was not usually an idle spectator in affairs of moment. He would act and cooperate, though discreetly and in a masked manner, always keeping an eye on his own interest, and varying his judgment to suit the need of the hour. Accordingly, the adverse opinion which he uttered four months later in a letter of March 5, 1534, expressing surprise at the invitation which Cricius had sent Melanchthon, and stating: "True, Melanchthon's style is less violent than Luther's, but in no point does he deviate even a hair's breadth from the Lutheran dogmas, but I might say he is even out-Luthering Luther" (l. c., p. 21), need not surprise one very much. Any one of the hypotheses which Kawerau suggests to explain this sudden change of Erasmus' opinion about Melanchthon is plausible: either his vanity had been offended in some manner which we cannot explain now; or he wrote in a crabbed temper such as seizes old men occasionally; or he wanted to frighten his young admirer Laski and nip the latter's budding intention to enter into friendly relations with Melanchthon.

Melanchthon was ever anxious to keep the good will of Erasmus. He was pained, — and expressed himself to that effect, — when Luther, in the spring of 1534, once more attacked Erasmus. (Corp. Ref. 2, 713.) He assumed an air of suffering resignation, and wailed about these "necessary evils." He was shocked to learn that Erasmus had been offended by a certain

passage in a new edition of Melanchthon's *Loci* in 1535. Melanchthon had depicted a new and dangerous kind of opponents,

> cunning men, who pander to the fancies of persons in power, palliate the old rites with the aid of new tricks by feigning a plausible and more accommodating interpretation for them, however, in such a manner as to retain at the same time the essential points of the old superstitious doctrines. I fear these sirens no less than the sophistry of the monks (scholastic theology) who opposed us first. For our new opponents have humanistic learning at their disposal; they are in favor with persons of power and knowledge who attach great importance to the stately arguments and the reasonable conversation of these men. Whenever we dissent from these men, we are termed morose and insipid, and it is said that we are defending our dreams and have no regard for the public peace.

Continuing, Melanchthon had said:

> Let every one be certain of his faith! Accordingly, the manner which academicians and skeptics have adopted must be far from us. They discountenance every claim of certainty (jede gewisse Behauptung), and demand either that you must remain a doubter in every issue, or you must at least suspend your own decision. A person who will teach others to doubt the will of God, as far as it has been revealed in Scripture, utterly destroys religion. (l. c., p. 31 f.)

Noble sentiments these! But when Erasmus read them, he addressed a letter to Melanchthon which unmistakably betrayed irritation. Erasmus had felt that the term skeptic was leveled at him, and inquired whether Melanchthon had meant it for him. Forthwith Melanchthon assures his "much revered patron" that in no place in his book he had intended to attack Erasmus, "for whose opinion I care so very much and whose goodwill I esteem so very highly." He proceeds:

> *And you observe, no doubt, that I have borrowed a few things from you, especially in my critique of the dogmas.* . . . I could cite many trustworthy witnesses to prove my high esteem for you. For I reverence you not only for your powerful mind, your extraordinary learning and your excellent virtues, but *I also follow your opinion in formulating my judgment of most controverted questions.* Accordingly, I pray you to dismiss your hostile suspicion and be persuaded that I value both your authority and your friendship most highly. As regards my opinion of the writings which our people here (at

Wittenberg) have published against you, I shall say nothing about that matter at present; for they have displeased me not only because of my personal relation to you, but also because such publications do not serve the public welfare. I have never hesitated to express this as my opinion. (Italics by Kawerau. l. c., p. 32.)

Continuing, Melanchthon talks about his difficult position in the Evangelical camp; he states that he takes no pleasure at all in the blunt and paradoxical speech of the Wittenbergers, and that he is laboring, "not without danger," to invent "more euphonious" (wohllautendere) formulas in reducing dogmas to their proper terms. He says that he is now so far advanced in years that it would be unpardonable in him, if he had not learned to treat matters of faith more circumspectly than he had formerly done. (l. c., p. 32 f.) Kawerau calls these remarks of Melanchthon a recantation. They are; they introduce to Erasmus a different kind of Melanchthon from the one whom Erasmus had observed fifteen years ago. The young professor of Greek who had come to Wittenberg at that time had spoken a different language regarding matters of faith, and had known of no difference between himself and his colleagues. He is now fairly making love to Erasmus, and the latter generously replies under date of June 6th, that he is pleased to note that the little cloud of suspicion had speedily been dispersed by Melanchthon's letter, and that he craves Melanchthon's pardon for having harbored such a suspicion. He claims that at the time he wrote to Melanchthon he had been irritated by Luther's writings, and had also suspected Melanchthon of being angry at him, because in a former letter he, Erasmus, had made disagreeable remarks about Luther's friendly relations with Amsdorf. (l. c., p. 33.) As far as we know, this letter closes the correspondence between these two men. Erasmus died five weeks later, July 11th.

It is granted, of course, that the overtures which Rome made to Melanchthon, and Melanchthon's attitude towards them, could have had no bearing on the controversy of Cordatus, unless they were known at the time. The correspondence which we have cited has, for the greater part, been brought to light

only recently. It is not probable that it was known to Cordatus. There is sufficient evidence, however, to show that Melanchthon ever since the days of Augsburg had placed himself under a cloud to his comrades in the Evangelical party. (See p. 6 of this essay.) But his relations to Rome were placed in a strong light when Cochlaeus published his "Skirmish" in 1534. (*Velitatio Joh. Cochlaei in Apologiam Phil. Mel.*) The Dresden court-preacher aimed at breaking down the solid arguments of the Apology. Cochlaeus seems to have felt the weakness of his effort, and for that reason to have called his brochure a *velitatio,* a light, desultory engagement, to be followed by a powerful attack of more formidable combatants. It is interesting chiefly because of its Epistle Dedicatory, which was addressed to Cricius and dated June 2. It reads as follows:

My much revered father in Christ: Sir, — Since I am well aware that you have acquired great authority with all prelates and gentlemen of rank in the far-famed Kingdom of Poland, by your literary mind, your eloquence, and the achievements of a well-spent life, I have good reason to admonish you reverently, since you are the foremost paladin of your realm, and the confessor and defender of catholic truth, to be on your guard unremittingly against the tricks of heretics, lest our Christian commonwealth and our religion suffer harm in your midst. For it is not by chance or by good fortune, but by the gracious providence of God that you have risen to such eminence by your literary studies, that it becomes your duty to remember the words which we read in the Prophet Ezekiel (33, 2 ff.): 'When the watchman seeth the sword coming and bloweth not the trumpet and warneth not the people, and if the sword come and take away a soul from among them, that soul shall, indeed, be taken away in his sin, but his blood shall be required at the hand of the watchman.' Likewise those words which the Apostle Paul at Ephesus (Miletus!) addressed to the elders of the Church: 'Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing ravening wolves shall come that will not spare the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' (Acts 20, 28—30.) Accordingly, I exhort you most earnestly, most reverend father and sir, to show yourself, especially at this time, as a vigilant and sagacious watch-

man worthy of your great erudition and your high rank in the Church and the pastoral office committed to you, lest apostates who speak perverse things enter among the flock, and lest your students, who hear men like Luther and Philip Melanchthon, import pernicious books into your country. I know, indeed, most reverend sir, that you have long since become an enemy of Luther on account of his impious doctrines which have often been condemned, already by the ancient Church. However, as far as I know, you have never declared your mind publicly about Luther's protagonist, Philip. This makes me fear that through one of his pupils he may have insinuated himself in the garb of piety into your friendship, and may at the same time try to smuggle his Lutheran teachings into your kingdom. Just as he did a year ago, when he had won over the Scotsman Alesius, under whose name he addressed a very vicious letter — so many have reported to me, and the style of the letter itself betrays him — to the Scotch king against the bishops of Scotland,[2]) in order to recommend the Lutheran, falsely called the evangelical, doctrine. Accordingly, beware, most honored bishop, lest this fox dupe you with his treacherous cunning, for like a siren he knows how to get the ear of people by his charming flattery; he practices lies and hypocrisy; he schemes all manner of artifices to incline the hearts of men to himself, and fools them with his insincere words. So soon as he has enticed them, he relies on their love for him to pervert their sound judgment, and ultimately he is able to impose on them anything he likes. Therefore you must not believe him in the least, if he should write you, (as he probably does,) that he is not pleased with all that Luther teaches; for he is not sincere when he writes such things; his aim is to deceive unwary men who suspect no malice. For in his heart he esteems Luther very highly; for he is miserably bewitched by this apostate monk. I obtained plain evidence of this fact from private conversations which I had with him at Augsburg. Hence, although I regret that this intelligent and learned man has become obsessed and taken such complete possession of by this renegade, — for this reason I have hitherto suppressed the greater portion of what I have written a long time ago against several of his books! — still I hold that I dare not keep silence and practice reserve any longer, — my conscience urges me! — because I observe at present that he is trying to find ways

2) The reference is to Alesius' *Epistola contra decretum quorundam episcop. in Scotia.* Alesius was a convert of Patrick Hamilton whom he had been detailed to persuade to abjure his faith. He died as professor at Leipsic March 17, 1565.

and means, by various arts, to introduce and to spread his Lutheranism also in foreign countries. Accordingly, I pray and adjure you, most reverend sir, graciously to read the accompanying "Skirmish," in order that you may know that no confidence can be placed in the feigned affection and devotion of this Philip, especially by bishops. (l. c., pp. 22 ff.)

In his brochure Cochlaeus relates reminiscences of the days of the Augsburg Diet, all to the effect that Melanchthon cannot be trusted. The papist and the zealot speak in every line of his treatise. His estimate of Melanchthon's character is utterly wrong. But, though he had misinterpreted Melanchthon's aim, his brochure is valuable evidence to show that he had closely observed Melanchthon. He must have had an inkling of what was passing between Wittenberg and Plock. His publication was an effort to thwart the threatened alliance between Melanchthon and Cricius, for which he assumed only base motives on the part of the former. The literary world of the day was thus informed, and the curious part of this revelation is, that even after Cochlaeus' publication Melanchthon, as we have seen, continued his correspondence with Cricius.

When Cordatus left Cruciger's house, his next visit, we imagine, should have been to Melanchthon, with whom he had discussed Cruciger's lecture on July 24.[3] But Melanchthon had obtained leave of absence from the Elector to visit his former home at Bretten in Suabia. He had started on his journey August 23, accompanied by Prof. Milich, who wanted to visit his home at Freiburg, where Erasmus had lived until the summer of 1535. Their departure had been planned earlier, but deliberations concerning an ecumenical council which the Pope (Paul III) was about to convene at Mantua May 23, 1537, had delayed them.[4] When Cordatus came to Wittenberg to confer with Cruciger, Melanchthon probably had just reached Bretten, and was preparing to visit his friend Joachim Camerarius who had been appointed a year ago to a professorship

3) See THEOLOGICAL QUARTERLY XI, 203.

4) Ledderhose, *Phil. Mel.*, p. 122.

at the university of Tuebingen. While there, Duke Ulrich of Wuerttemberg was very insistent that Melanchthon should accept a position at the university of Tuebingen. The offer was extremely flattering, and many things might have inclined Melanchthon to consider it favorably, particularly since by his removal to Tuebingen he would have quitted the seat of many of the controversies of those days, and would have been in daily communion and fellowship with his much-beloved Camerarius. But — to his honor be it recorded! — he resisted the temptation, stating to the Duke: "I do not see how I can separate (mich losreissen) from the people with whom I have lived hitherto." (Ledderhose, p. 124.) An action like this might palliate the faults aforementioned and reconcile one to Melanchthon. There is in this man a strange mixture of high-mindedness and smallness, firmness and vacillation. He could kindle both admiration and contempt. He could win most affectionate friends and he could make bitter enemies. His wavering and shifting as a theologian was probably not understood as to its true motive by the men of his time. We shall revert to this matter when we have reached the end of the controversy. As regards his connection with Romanists and his suspected leaning towards Rome, that was probably overestimated by the Roman party and may have been exaggerated by the Evangelical party. Nevertheless, making due allowances, it was a deplorable, injudicious course which Melanchthon had adopted, and the bitter fruits which he reaped from it were of his own sowing.

Magister Philip is about to start on a journey to his home, together with Rector Milichius and a few other magisters. On this journey he intends to pay a visit to Erasmus, who has expressed a strong desire to see him and have an interview with him. But there are people here who say that Erasmus is dead. (Kawerau, l. c., p. 33.)

— this letter of a Wittenberg student, dated July 29, 1536, and found in the *Album Witeberg.*, may be mere gossip with which student circles not unfrequently are rife. The invitation of Erasmus may be entirely imaginary. And the further rumors which were circulating at the time, *viz.*, Melanchthon

would not return at all; he had had a disagreement with Luther and the other professors (C. R. 3, 193); he was striving for a cardinal's hat (C. R. 6, 881) — all this may be small talk of small people. But that rumors of this nature could arise at all is significant. Melanchthon's conduct, as we have seen, was such as to invite and foster suspicion. On the other hand, Cordatus may have been of an impetuous mind, inclined to look at the dark side of affairs, easily roused to suspicion, and not sufficiently judicious in the choice of his terms. Taking all this into account, still that remark in Cordatus' letter of September 8 about "irrisores theologiae" at Wittenberg, about "papistic terminology" in the presentation of doctrine by professors is too real, definite, concrete, and, withal, comprehensive to be the mere vaporing of a pessimist. Kawerau inquires: "War es so ganz aus der Luft gegriffen?" And we cannot imagine men like Kawerau to be kindly affectioned toward men of the doctrinal position which Cordatus occupied.

(To be continued.)

CHRIST'S DESCENT INTO HELL AND THE POSSIBILITY OF CONVERSION AFTER DEATH.[1]

I.

The following rescript signed by seventeen clergymen of Bergen and vicinity was submitted to the Church Council (Kirkedepartment) of Norway in 1899:

"It ought to be generally admitted that the words 'nedfar til helvede' [descended into hell], officially prescribed for the Second Article of the Apostles' Creed, are an incorrect and

1) *Aaben Erklaering* til mine Medchristen om min Anskuelse og Bekjendelse angaaende Christi Nedfart til Helvede og Muligheden af en Omvendelse efter Doeden, af *W. A. Wexels.* Andet Oplag. Christiania, Groendahl, 1847. — *Livet efter Doeden* og Gudsrigets Fremtid, af *Pastor L. Dahle,* det Norske Missionsselskabs Sekretaer. Stavanger 1893. Kulland. — *"Nedfar til Helvede,"* a paper by *Dr. H. G. Stub.* Teologisk Tidsskrift, vol. II, 3, p. 164 sqq.; 4, p. 219 sqq. Decorah, Iowa, 1900.

misleading translation of the Greek and Latin texts. We therefore respectfully suggest that the correct rendition, 'nedfar til doedsriget' [descended into the domain of death] be made the officially prescribed reading."

In its reply the Church Council reported that the matter had been placed before the bishops of the church and the theological faculty at Christiania, who had unanimously decided against the change. The theological faculty held that the present wording of the Norwegian text should be left undisturbed as it correctly teaches "the victory of Christ over the powers of Darkness," and that as such it must be permitted to stand in spite of the fact that the Greek and Latin terms (inferna, inferi, τὰ κατώτατα, Ἅιδης) possess a wider meaning than the Norwegian "helvede."

The following individual expressions of opinion have appeared in print. Bishop *Hilles* admits that the term "helvede" is an incomplete, though not incorrect, rendition of "ad inferna," but insists that the change suggested by the Bergen conference would be generally misinterpreted as a concession to modern unbelief.[2] He then enters into an etymological discussion of the word "helvede" and cites authorities for his contention that the old-Norsk "Helviti" originally stood for the place of punishment of the damned, and the punishment itself. As for Ἅιδης, Matt. 11, 23; 16, 18; Luke 16, 23, and other texts are quoted in support of the equation: "helvede" = Ἅιδης = hell (= place of punishment), and the conclusion is reached that the Catechism text should be left unchanged as it correctly states the doctrine of Scripture that Christ indeed "descended into hell."

Bishop *Hench* fears that any change in the wording of the Creed would give grave offense to the laity, and in evidence refers to an edition of Luther's Catechism which was rejected

2) Bishop Hilles quotes from a Christiania daily paper which had welcomed the proposed change as a sign that the Lutheran doctrine of eternal punishment was given up by many clergymen in the church of Norway.

by many congregations because "tage forfaengelig" ("take in vain") had been changed to "misbruge" ("misuse") in the Second Commandment. "If only," he continues, "the Bergen ministers had been able to render 'inferna' with some clear, concrete term! When you read the lucid, precise account of Christ's work in the article, and then suddenly encounter the spooky 'doedsriget,' do you not feel as if you had found a hair in the butter? Besides, 'doedsriget' is a contradiction in terms, since 'rige' [kingdom] presupposes organization; but death in its essence is disorganization."

Bishop *Bang* similarly queries: "What does 'doedsriget' mean, anyway? A kingdom in which death is king? The New Testament knows of no such kingdom," and likewise defends the traditional text by a reference to 1 Pet. 3, 18. He dreads the storm of protest certain to be roused by the recasting of "helvede" into "doedsriget," and foresees not only strife and wordy wars, but even defections from the state church if the Bergen suggestion were favorably acted upon by the Church Council.

The Church Council in its official reply accepted the correctness of the translation "Nedfar til doedsriget," and expressed a hope that this view "will gradually assert itself," but did not believe that the people would at this time take kindly to the revision.

Following this exchange of documents, an article appeared in the Christiania *Morgenbladet* which allows us to gain an insight into the motives that prompted the action of the Bergen conference. The author is Chr. Brun, one of the signatories to the petition. He reiterates the charge that "helvede" is an incorrect rendering of the Greek and Latin terms, as neither *Ἅιδης* nor inferna signifies "hell" = abode of the damned, place of punishment. He refers with some warmth to the insinuation that the Bergen conference wished to eliminate the dogma of eternal punishment from the Catechism. He concedes that the doctrine of Christ's descent to hell is biblical, being based on 1 Pet. 3. But he denies that the original words of the Creed:

Christ descended εἰς Ἅιδου, "ad inferos," *were ever intended to embody this doctrine.* Ἅιδης, inferi, merely signifies "abode of the dead," and by adding this phrase to the Second Article the church only desired to express the belief "that Christ as true man shared the common lot of man also in this, that while His body rested in the grave, His soul descended to the abode of the dead, entered into communion with the souls of the blessed — in Paradise. . . . Certainly, the ancient church knew of no connection between this phrase and Christ's 'preaching to the souls in captivity.'"

Such, in outline, was the discussion precipitated in the church of Norway by the memorial of the Bergen conference. It should be noted that the bishops and the faculty agreed with the conference in its main contention. They regarded "nedfar til doedsriget" as the correct translation, and expressed a hope that in a future edition of the ritual "domain of death" would be substituted for "hell." This was in 1900. Seven years later, in January, 1907, the desired change was made. The rendition "nedfar til doedsriget" has taken the place of "nedfar til helvede," and this is now the prescribed form for the rite of baptism, the altar service, and catechetical instruction.[3]

Tracing back the movement that has culminated in this change in the traditional text of the Norwegian Catechism, we find that as far back as 1893 Rev. L. Dahle of Stavanger impugned the correctness of the translation "nedfar til helvede." Rev. Dahle is secretary of the Norwegian Missionary Society. He has lately been urged to accept a professorship in the new theological seminary of the conservative church party of Norway. In his treatise on "Life after Death and the Future of the Kingdom of God," published in 1893, occurs this sentence: "'Descent to hell' is a most misleading expression, which has not the least justification in Scripture or in the Latin and

3) In Sweden the change has been made some years ago. The authorized ritual prescribes the form "nederstigen till doedsriket" both for the liturgy and the formula of baptism.

Greek original of the Creed."[4] These be hard words! Even the Bergen ministers did not go to such lengths, but merely insisted on a disassociation of 1 Pet. 3 and the phrase in question. The essence of the matter is, that Rev. Dahle in this treatise seeks to establish *the possibility of conversion after death* and can find Scriptural warrant (or the semblance of it) for his contention only in 1 Pet. 3, 18 and 4, 6. We shall endeavor to make clear the line of argument pursued in the 210 pages devoted to this, the main topic of Rev. Dahle's book.

In order to arrive at a Possibility of Conversion after Death, Rev. Dahle naturally seeks to establish, first of all, an *interim* between the death of the individual and Judgment Day. This he terms "doedsriget" — "abode" or "kingdom of the dead." The condition of the soul during this interim he calls "Mellemtilstand" — "the middle state." The author denies that any word for Hell occurs in the Old Testament writings (p. 97). "Sheol" means neither "hell" nor "grave," but is the "common gathering place for all the dead" (p. 103). The Old Testament knows of no difference between the condition of the good and the condition of the wicked after death. Their common abode is dark (Job 10, 21), deep (Gen. 37, 35), silent (Ps. 94, 17). Their life a life without power (Job 26, 5), almost = non-existence (Is. 38, 11). There is no knowledge of, or communion with, God (p. 101). Yet Sheol "lies open" before God; indeed, His grace may be revealed to its inhabitants, Ps. 139, 7. 8 (??). Rev. Dahle admits that this is "a rather dark picture," but hastens to relieve the situation by suggesting that such was not the actual condition of the faithful Israelites after death, but merely an incomplete revelation of a future state that really may have been much brighter (p. 109—113).

The New Testament doctrine is stated as follows: The souls of believers *at once* are blessed and united with God. Those who have resisted the call of the Gospel in this life are

4) p. 197.

lost, without hope of any reversal of judgment. *All* the dead are in a state of incomplete soul-development. This is the Mittelzustand — a stage of waiting. The temporary abode of the wicked (during this time of waiting) is Hades.[5] All who do not after death immediately enter heaven, enter Hades (p. 145. 149). No soul goes to hell at once. Hell (Gehenna, Tartarus) does not exist before Judgment Day. In the middle state, the blessed (in heaven) may grow in virtue, the wicked (in Hades) may advance in depravity (p. 163 sqq.). For the blessed there is no danger of relapse; for the souls in Hades, that have not rejected Christ in this life, there is *a hope of conversion.*

Now, Rev. Dahle does not aver that the doctrine of a possible conversion *of such as in this life never heard the Gospel* is a clear doctrine of Scripture. Yet he maintains that if we "go back to the fundamental principles of the scriptural teachings" (p. 171), we are forced to some such conclusion. Since God earnestly desires the salvation of all men; since Christ has been a ransom for all; and since the Gospel-call is general, universal — therefore the probability grows strong that all who have died in ignorance of the Gospel will be given an opportunity to accept Christ in Hades (p. 172. 178. 180).[6] Christ went to the souls in prison and preached to them, 1 Pet. 3. The souls referred to are the souls of all men who died in ignorance of the New Testament Gospel. Christ preached to them this Gospel (p. 199), the effect of which preaching, Rev. Dahle admits, is not stated by Peter, but *may be regarded as self-evident.*[7] The souls that accept Christ now go to Paradise, those who reject Him are no longer unbelievers, but infidels, are lost.

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5) According to Rev. Dahle, Hades is not the abode of the damned *and* the blessed (= Sheol), nor is it simply the condition of death (Todeszustand). He would leave the word untranslated wherever it occurs in the New Testament (p. 150—154).

6) "To believe that all heathen are lost would compel us to accept the Calvinistic doctrine of reprobation." (p. 183.) Somehow this has a familiar ring!

7) "Synes at ligge i sagens natur" (!). (p. 204.)

All of which explains pretty well how Rev. Dahle has been led to disassociate 1 Pet. 3 and the words of the Creed: "descendit ad inferos," and why he insists upon a distinction between Hades and Hell.

Nor is this the first time that a Norwegian theologian has made the passage in 1 Pet. 3 yield the comforting thought that, after all, the heathen are not necessarily and eternally lost. In 1843 a revised edition of Pontoppidan's *Explanation of the Catechism* was published under the supervision of W. A. Wexels, Prof. Keyser, and Prof. Kaurin, who held an appointment from the king. The paragraph dealing with Christ's Descent contained the unequivocal statement: "He preached *the Gospel* to the souls in prison" (§ 329). Both among clergy and laity this and other changes in Pontoppidan's text met with general disapproval. The members of the royal commission were severely taken to task in the periodicals of the day and in several anonymous pamphlets. Prof. Kaurin then came out with a statement of his views in *Nogle Ord til den Norske Kirke,* and W. A. Wexels replied in a pamphlet, the full title of which we have given at the head of this article.

From Matt. 12, 32 Wexels concludes that there must be sins that can be forgiven in the next life (p. 44). He holds that "conversion after death is not absolutely impossible in the case of *any* human being" (p. 50). Christ preached the Gospel to the souls in captivity, and offered the fruits of His redemption "to all who had not sinned against the Holy Ghost" (p. 52 sqq.). "I am inclined to believe that also many heathen, by their earnest seeking after the truth [?], by their humble striving after righteousness [?], have in this manner been prepared to accept, after death, the Gospel of Christ" (p. 59).[8] He quotes from a sermon of *Grundtvig* (!)[9] on the Descent of Christ to Hell: "Nothing prevents us from supposing that the martyrs continue the preaching of Christ in Hades" for the purpose of converting those who were not witnesses of Christ's

8) Similarly Dahle, *op. cit.*, p. 182; note.

9) Grundtvig is cited four times in *Aaben Erklaering.*

descent (p. 63). All who do not accept this final call will be cast into hell on Judgment Day (p. 65 sq.).

In order to defend himself against the accusation that in his "reviderede Forklaring" he had sought to introduce new teachings, Wexels next devotes 80 pages to the testimony of the Fathers of the church — among them Justinus, Athenagoras, Irenaeus, Tertullian, Hippolyte, Lactantius, Ambrose, Chrysostom, Jerome, and Augustine — to establish the early belief in a middle state after death, and Justinus, Irenaeus, Hippolytus, Clement of Alexandria, Origen, Athanasius, Cyril of Jerusalem, Ambrose, and others, in support of his conception of Christ's Descent into Hades.

It should be added that a royal edict of the year 1848, enjoining the exclusive use of this revised text of Pontoppidan throughout Norway, was very generally ignored by people and clergy alike. In 1852 a "Resolution" was wrung from the king which made optional the use of the old or new edition, and this had been the status of the controversy when it was reopened by Rev. Dahle's *Livet efter Doeden* and the Bergen memorial to the Church Council.

II.

"You want my opinion," says Seneca in one of his letters, "on a matter discussed in our circles: whether justice, bravery, forethought, and other virtues are living beings (animalia). Hac subtilitate," he replies, "efficimus, Lucili charissime, ut exercere ingenium inter irrita videamur, et disputationibus nihil profuturis ingenium terere." The question propounded by Lucilius is not so inept when compared with the problems that some have set themselves to solve, in time past, in regard to the Descent to Hell. If Lucilius desired an opinion whether the virtues are "animalia," Hugo de S. Victore gravely ruminated upon the question: *"An infernus sit animal?"* Jerome encountered the same vagary, for in his *Commentary on Isaiah* he finds it necessary to remark: "Infernus animam habere dicitur, non quod animal sit, sed . . . quod insatiabilis sit etc."

Likewise Andreas Caesariensis: "Mors et infernus non sunt viva animalia."[10] Compare this conception with that other of Clement of Alexandria, who saw nothing absurd in the thought that not Christ, but His apostles descended into Hades, or that of Damascenus Studita, who fancied Christ preaching in limbo for thirty-three hours, or that of Epiphanius, who taught that Christ on that occasion preached to Adam and Eve, and the danger of attaching exaggerated importance to patristic opinion on this matter is apparent. Not all of the Fathers were sound dogmaticians, and they sometimes erred in exegesis. As everyone knows, the very earliest of the Fathers had not always the clearest conception of apostolic doctrine. Hence we are not surprised to meet, as early as the second century, in the *Similitudes* of Hermas, the idea that the apostles continued their work of evangelization in limbo. Eustathius and Hippolytus argued, as did Rev. Brun and the Bergen conference in 1900, that Christ went to Hades to round out the circle of human life,[11] and Tertullian refers to the Paradise of the blessed as located in the precincts of Hades.[12] But neither Hermas, nor Eustathius, nor Hippolytus, nor Tertullian can be regarded as wardens of orthodox faith.

1) As concerns the citations adduced from the Fathers by Wexels and Koenig (*Die Lehre v. d. Hoellenf.*), that appear unequivocally to declare a belief in the possibility of conversion in Hades, it should be borne in mind:

a) That it is by no means an easy task to distinguish whether the "descensus" spoken of has reference to the *καταβασις* of Rom. 10, 7 and Eph. 4, 9, or to the *πορευθεις* of 1 Pet. 3. The Fathers frequently speak of the State of Humiliation in terms that are easily misunderstood for the Descent to Hell, and it is often quite impossible to tell whether the "destruction of the works of darkness" or the triumphant entry of Christ in Hades was in the author's mind.

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10) Meisnerus, *Tract. de Desc. Christi ad Inf.* Wittenb., 1670, p. 25 sq.

11) Dorner, *Christologie*, I, p. 622. 967.

12) Koenig, *Die Lehre von der Hoellenfahrt*, 1842, p. 67 sq.

b) After sifting out a great number of ambiguous passages, it is true that others remain which clearly presume a belief in some sort of soteric activity of Christ in Hades. But in many cases this was a corollary from certain opinions held by the Fathers, or at least uttered by them as a mild concession to the heathen they sought to convert. Thus Justin the Martyr declared that Socrates and Heraclitus were Christians "because they lived according to the Logos."[13] Clement of Alexandria maintained that the Greeks were led by their philosophy to Christ.[14] St. Augustine has a similar passage in the sixth book *Contra Donatistas* (ch. 44). It is worthy of note that only in rare instances do the Fathers speak of a *continued* activity of Christ in the abode of the dead; He preached to those who had died *before* the Gospel-age. In this way a hope was held out to the heathen that their ancestors were after all included in the dispensation, and a difficulty was overcome that missionaries have at all times had to contend with. — Furthermore,

c) Consistency was not a patristic virtue. Hippolytus, Origen, Epiphanius, Firm. Maternus, Jerome, and Augustine may each be quoted for and against the Formula of Concord *in loc.*[15] So that Koenig[16] is constrained to admit that "the Fathers are not explicit and consistent enough on those points to yield satisfactory answers to the questions that arise."

d) After all, it is not surprising to note that the thought of millions of Gentiles being lost who never had an opportunity to hear the Gospel seemed as inconsistent with God's justice to men in the third and fourth as it did to men in the nineteenth century — to the detriment of hermeneutical science in both cases.

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13) *μετὰ λόγου βιώσαντες. Apol.* 1, 46.

14) *Stromata* 1, 5, 28. No doubt the Fathers thought they had warrant for such belief in Paul's speech at Athens, Acts 17, 28.

15) As when Augustine in *De Civ. Dei* designates Christ as the *conqueror* of Hades, but in his *Commentary on Genesis* speaks of a liberation of souls from torture.

16) *Op. cit.*, p. 147.

e) The allegation that the ancient church did not connect "descendit ad inferos" with 1 Pet. 3, 18 (Rev. Brun) is taken up by Dr. Stub, who demonstrates by copious citations that Clement of Alexandria, Origen, Eusebius, Pamphilus, Hilarius, and the Peshito distinctly refer to this passage when discussing the Descent.[17] In other words, the idea of Christ's entering Hades before His resurrection *has not been translated* INTO the Norwegian, German, and English form of the Creed.

2) As to Sheol-Hades.

The reader may decide for himself whether Rev. Dahle's contention, that there is no word for Hell in the Old Testament, and Wexels', that both Sheol and Hades are the temporary abode of all departed souls, are based on good scriptural evidence by turning back to the article on Sheol in vol. X, p. 22 sqq., of the THEOLOGICAL QUARTERLY. Even Wexels admits (p. 20) that in Numb. 16, 30. 33, Deut. 32, 22, and Ps. 86, 13, Sheol = eternal perdition.[18] Rev. Dahle's statement, so often reiterated, that Ἅιδης never means Hell, but always the *temporary* abode of the wicked (p. 151), does not agree with Matt. 11, 23 (which loses all significance if Capernaum "will be thrust down" into — a place where conversion is yet possible) and Matt. 16, 18: "The gates of Ἅιδης shall not prevail" against the Church.[19]

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17) *Teol. Tidsskr.* II, pp. 220—226.

18) Fritz Hommel, in his *Geschichte des alten Morgenlandes*, makes the interesting remark that among the Babylonians the Demon of Fire, Nalsu — Nusku — Gishdubar, was lord of Sheol.

19) As to "Helvede," the case of the Bergen pastors is not strengthened by the etymological dictionaries. "Helvede" is derived from the Indo-European "halja" = Hell, Unterwelt (Old Norsk "hel"), and "vitja" = punishment, Old Norsk "viti." Hel — viti, Helvede, then, *originally* stood for the punishment after death, and it is worthy of note that the simple Old Saxon "witi," Old High German "wizi" (from vizan, to punish, "Verweis"), meant punishment of the damned even without the prefix hel, Hoelle. (Fick, *Indo-Germ. Woerterbuch*, vol. III, pp. 99. 304.) Hence it is a fair assumption that the term "Helvede" when it was employed by the Norwegian translators of the Creed, stood as an exact equivalent for Hades = Hell.

The equation "Hades" = "Paradise" is neatly despatched by Dr. Stub by the tentative substitution of Paradise for Hades in every New Testament passage in which the latter occurs (*e. g.*, "Matt. 16, 18: *'The gates of hell shall not,'* etc., will anyone affirm that we might as well say: 'The gates of Paradise shall not prevail against thee'?"). The distinction of "Gehenna," "Sea of Fire," "Abyss," on the one hand and "Hades," on the other, that figures so largely in Rev. Dahle's *Livet efter Doeden,*[20] is then looked into, and the twelve passages in which γεέννα occurs are cited to show that the term is used interchangeably with Hades. If the souls of the wicked are ἐν φυλακῇ, 1 Pet. 3, so is Satan and his host ἐν φυλακῇ, Rev. 20, 7; yet no one will say that the fate of the latter will only be decided on Judgment Day. "Gehenna, the Sea of Fire, refers to the more intense punishment, when also the bodies of the guilty will suffer torment" after the judgment.[21]

3) The Possibility of Conversion after Death.

a) Rev. Dahle is ever careful to emphasize the *hypothetic* character of his main Thesis.[22] He sees no proof for his assumption in such passages as Ezek. 16, 53; Matt. 12, 31; Luke 12, 10; Matt. 5, 26; 18, 34 (p. 176), and admits the absence of a Schriftbeweis in the strict sense of the term (p. 186). On the other hand, he knows of no Scriptural evidence *against* the possibility of a μετάνοια of disembodied spirits, and claims the benefit of the doubt by urging the universality of Grace. Yet it seems that there are texts which plainly exclude any extension of the terminus gratiae peremptorius into the abode of death. According to 2 Cor. 5, 10 "the things done *in his body*" will decide the eternal lot of all (πάντες, ἕκαστος) who appear before the judgment seat. After death — the judgment, Hebr. 9, 27. The works of faith *in this life* will be the criterion, Matt.

20) As also in Wexels' *Aaben Erklaering*, p. 36 sq.

21) *Teol. Tidsskr.*, l. c., p. 242.

22) Wexels, on the other hand, is willing to believe in the conversion of departed souls, even if there were no evidence in Scripture, *op. cit.*, pp. 45. 61.

25, 41 sqq. "He that believeth not is condemned already," John 3, 18; cf. v. 36. A "middle state" is never so much as hinted at. After death — the judgment; after death — "the house not made with hands, *eternal* in the heavens," 2 Cor. 5. When the Apostle departs, he is "with Christ," Phil. 1, 23. When his "departure is at hand," at that day (*ἐν ἐκείνῃ τῇ ἡμέρᾳ*), he receives the crown *from the Judge*, 2 Tim. 4, 8. As regards the ethnic world, Rom. 1—3 is very explicit in stating that the wrath of God is revealed upon it, because, though natural man knows God, he worships Him not, possesses the law, yet keeps it not, and hence is *ἀναπολογήτους*, without excuse. Nor is there any distinction made between pagan and Jewish unrighteousness. The Jew sins against better knowledge, the Gentile sins against better knowledge, "there is no difference; all have sinned," 3, 22. "As many as have sinned without law [the Gentiles] shall also *perish* without law; and as many as have sinned in the law [Israel] shall be judged by the law," 2, 22.[23])

b) Metaphysical basis for the speculations here rehearsed is the alleged continuance, after the soul has departed bodily life, of Space and Time as modes of existence.[24]) Rather let us say — lest the problem be marred in the stating of it — as modes of thought. Subjective existence is the most that can,

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23) Rev. Dahle's exegesis of Rom. 1 (p. 181) is about as ingenious as his deduction from Ps. 139, 7. 8 and Amos 9, 2, that God's grace extends into Sheol. We may add that Rev. Dahle believes there is "nothing in Scripture" against the assumption that the Word is preached in Hades and the sacraments administered until Judgment Day (pp. 206. 207). From Rom. 11 he concludes that the general conversion of Israel may be expected to precede the end (pp. 276—317). He denies that the Roman pontiff is *the* Antichrist, and in this connection has something to say about Martin Luther and certain "untenable ideas that were based on dogmatic traditions from the infant-age of exegetical science." He pleads for a mild and attenuated sort of Chiliasm: the Church will "flourish as never before" during the thousand years preceding the last judgment. On p. 414 he asks, reverting to conditions in the "middle state": "How do we know whether infant souls will not develop to full man's estate" in the interval between death and eternity? — Facilis *descensus* Averni!

24) Dahle, *op. cit.*, pp. 119 sq. 147—150.

on purely metaphysical grounds, be predicated of Time and Space. Our mind conceives all things, so far as it is able to conceive them at all in this temporal life, in terms of Time, Space, and Causality. Whether the soul, disembodied in death, will continue so to move in a thought-world limited by Space and Time — who shall tell? Where a thousand years are as a day, can there be Time in our sense of the term? When our bodies are transformed into a state *"like unto* Christ's glorified body," can they be such and yet feel the dimensional limits that now hedge in mortal thought and circumscribe our ideas of mortal activity?[25] "But there is Duration in the interval that lies between death and judgment —," duration, indeed, to us who yet live in the body, but are we sure that the souls of the departed are *conscious* of this duration? If they are not, *i. e.,* if Time to them possesses no subjective existence, it lacks the only existence that can by us be predicated of it. Without Space and Time — Rev. Dahle admits — no Change is possible, nor Conversion, which is a change. "We have no knowledge," it is safest to say, with Thomasius, "of the souls' mode of existence; their *πού* is not in dimensional space."[26] "The dead are outside of all Time, Hour, Year, and Space; whatever is outside of bodily life is not limited by Time or Space," says Luther.[27] Likewise: "We pass away, we return on Judgment Day before we know it, nor shall we know how long we have departed."[28] Elsewhere: "Heaven is not a Place, but is wherever God is."[29] And in his *Commentary on Genesis* (24): "Nihil est aliud iste descensus piorum, quam mutatio hujus vitae *in alium statum.*"

c) The difficulty that has from the days of Hermas and Ignatius to our own given rise to speculations upon the possibility of conversion after death, is readily stated: it is the

25) Cf. John 20, 19. 26.

26) *Christologie*, vol. II, p. 236.

27) Walch V, 2304.

28) Cited by Thomasius, *op. cit.*, vol. III b, p. 443.

29) Walch XX, 1192. Dr. Stub quotes Quenstedt (l. c., p. 239): "Quocunque enim abeunt et ubicunque degunt daemones, suum inferum circumferunt, ut ait Beda. . . . Carcerem suum secum semper trahunt."

apparent injustice involved in the doom pronounced upon paganism by the Law. Pity for the heathen that perish has prompted men to seek evidence to show that a Chance awaits them after death, the Chance "that was denied them in this life" (Wexels). More than that: both Wexels and Rev. Dahle represent the heathen as trying his best to transcend the bounds of his natural religion — and this view is absolutely without basis in fact. The reverse is true: the heathen mind has at all times tried to rid itself of the terrible Presence it felt, and has "changed the truth of God into a lie," Rom. 1. While it can be shown[30] that pagans have been endowed with most remarkable moral and religious insight, it is likewise true that there is not a single authenticated instance of a pagan abandoning the worship of idols (or a rationalistic Weltanschauung) to serve the God he so clearly recognized in nature. When has there been a repentant heathen? (Cf. Rom. 2, 4.) Plato — than whom no man has attained greater heights in natural religion — maintained that no man sins willingly — *πᾶς ἄδικος οὐχ ἑκὼν ἄδικος*; sin is ignorance.[31] The fearful guilt of paganism — the indescribable obscenity of their religious cults, the hideousness of their warfare, their inhuman treatment of the vanquished — that even now, pictured on Assyrian bas-relief and Roman triumphal arch, fills the beholder with mingled anguish and horror — above all: the terrible egotism of their private and public life, — are not taken into account. The result is a most one-sided and partial view of ethnic life.

What need, after all, of such laborious theodicees? Do we not know that the punishment will be most accurately fitted to the crime? "It shall be *more tolerable* for Tyre and Sidon" than for Chorazin and Bethsaida; "*more tolerable* for Sodom in the day of judgment" than for Capernaum, Matt. 11. And

30) THEOL. QUARTERLY X, p. 14 ff. 80 ff.; XI, p. 78. 155.

31) Laws V, 731 C. Cf. 734 B: *πᾶς ἐξ ἀνάγκης ἄκων ἐστὶν ἀκόλαστος.* Timaios 86 E: *κακὸς μὲν γὰρ ἑκὼν οὐδείς, διὰ δὲ πονηρὰν ἕξιν τινὰ* (some evil trait) *τοῦ σώματος καὶ ἀπαίδευτον τροφὴν* (faulty training) *ὁ κακὸς γίγνεται κακός, παντὶ δὲ ταῦτα ἐχθρὰ καὶ ἄκοντι προσγίγνεται.* Just so 87 B. Also Menon, 77 C.

so with the individual.[32]) There will be infinite gradations of punishment, even as there are infinite degrees of guilt.

Once admit a one-sided "sympathy" into doctrinal discussions on these matters, and it will be just as easy to make out a case diametrically opposed to Rev. Dahle's. For let us ask, What was the guilt of Bethsaida and Chorazin? They refused to recognize Jesus as the Messiah. What was the guilt of Tyre and Sidon, whose lot will be more tolerable? The cremation of living infants, for one thing! And what of the Sodomites, whose unspeakable crime has made them a byword for all time? Will unenlightened reason admit that their lot shall be more tolerable than that of Capernaum? Would it not plead leniency for Capernaum, that "sinned through ignorance," as against Sodom's open violation of a simple natural law? Yet: "it will be more tolerable with Sodom"! "Hac subtilitate efficimus, ut exercere ingenium inter irrita videamur, et disputationibus nihil profuturis otium terere" may be applied to every attempt to give Reason (even under the guise of Charity) a voice in matters upon which Scripture has clearly and authoritatively spoken.

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THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

(Continued.)

THE SECOND ARTICLE.

THE NAMES OF THE SAVIOR: JESUS — CHRIST — MESSIAH.

Acts 4, 12: *Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.*

These words are taken from Peter's address before the Sanhedrin, when he was "examined of the good deed done the

32) Luke 12, 47. 48.

impotent man," v. 9. This man, "lame from his mother's womb," 3, 2, stood before them whole, Peter declared, "by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead," v. 10. This Jesus Christ of Nazareth is the Messiah, v. 11, in whom alone there is salvation, not only from disease and ills of the body, as in the case of this lame man, but from sin, spiritual disease, of which bodily disease is but the consequence.

"And there is not in another the salvation," *καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία.* The meaning of the word *salvation, σωτηρία*, clear in itself according to New Testament usage, is enforced by the article *ἡ*, *the* salvation. It is the salvation *κατ' ἐξοχήν*, the salvation the Messiah was to bring according to prophecy, Luke 4, 18 ff. This salvation consists first and foremost in the forgiveness of sins. Zacharias, the priest, recapitulating the prophecies of the Old Testament, says in his hymn of praise concerning the Child Jesus that He should "give knowledge of *salvation* unto His people *in remission of their sins,"* *τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν*, Luke 1, 77. "Jesus shall *save* His people *from their sins,"* Matt. 1, 21. "Him," Jesus, "hath God exalted with His right hand to be a Prince and a *Savior,* for to give repentance to Israel, and *forgiveness of sins,"* Acts 5, 31. — But where there is salvation from sin, there is also deliverance from *death,* 2 Cor. 7, 10 (*σωτηρία* opposed to *θάνατος*), from *perdition,* Phil. 1, 28 (*σωτηρία* opposed to *ἀπώλεια*), from the *wrath of God,* 1 Thess. 5, 9 (*σωτηρία* opposed to *ὀργή*). This salvation we now possess by faith; the fruition thereof, full, final, complete salvation, will be ours in yonder life. (For *σωτηρία* thus used see 1 Pet. 1, 5; Rom. 13, 11, *et al.*)

Now this *salvation,* this deliverance from sin, *"is not in another."* Hence, Jesus is the *only* Savior. It is He only that can "save that which was lost," Luke 19, 10. The second clause: *"For there is none other name,"* etc., is explanatory to the first. The phrases: *"none other name under heaven,"* and *"given among men,"* emphatically insist upon the truth

expressed in the preceding clause: *"there is not in another the salvation."* Search the broad expanse of heaven from the rising to the setting sun, inquire among the millions of men of all ages and all climes for another savior, your search will be in vain. Salvation is in Jesus alone. — This name of Jesus Christ is given *"among men,"* among all men; He is the Savior of all mankind, "the Savior of the world," *ὁ σωτὴρ τοῦ κόσμου*, John 4, 42; 1 John 4, 14. This name is *given* among men. Salvation in Christ is a free gift of God. The plan of saving fallen mankind had its origin in God, not in the power or wisdom of men. "God so loved the world that *He gave* His only-begotten Son," John 3, 16; 17, 4; 1 Cor. 3, 5; Gal. 1, 4. Thanks be to God for His unspeakable gift! 2 Cor. 9, 15.

Matt. 1, 21: *She shall bring forth a son, and thou shalt call His name* JESUS: *for He shall save His people from their sins.*

Here we have the authentic interpretation of the name *Jesus.* The angel of the Lord appeared unto Joseph and said to him: "Thou shalt call His name Jesus." This angel was a messenger sent by God Himself. His message is God's will. God willed that His Son and Mary's son should be called *Jesus.* Why was He so called? *"For"* — indicates the reason for giving Him this name — "He shall *save.*" Jesus means *Savior.* God's names are facts. He is called Jesus, Savior, because He is the Savior of His people.

The Hebrew equivalent for this Greek form is Joshua or Jeshua, a contraction of Jehoshua, which signifies: "Jehovah is Helper," "Jehovah is Savior." The son of Nun, the successor of Moses, who led the Israelites into the Promised Land, was called Joshua, Josh. 1, 1. Jeshua was the leader of the Jews at the time of the return from the Babylonish captivity, Ezra 2, 2; 3, 8. Through these Joshuas, Jehovah, the Lord, helped His people. Both these men were types of our Savior in respect to His name and work. Like Joshua, who led Israel into the land of promise, Canaan, so Jesus, "the Captain of our salvation," Hebr. 2, 10, delivers us from all dangers, and

leads us into the heavenly Canaan. Like Jeshua, the high-priest, who was instrumental in bringing the Jews back from captivity, so Jesus, our High-priest, delivers us from the bondage of Satan.

But there is a great difference between these Joshuas and our Lord Jesus. These Joshuas were but mere men, whom God chose as His instruments, and through whom He helped His chosen people. Jesus, indeed, is true man, but at the same time He is true God, the Jehovah Himself, who saves. Thus the name *Jesus* — Helper, Savior — applies to Him preeminently. Again, whilst these Joshuas were but "saviors" in temporal things, Jesus *saves* His people *from their sins,* the cause and source of all evil. — The majority of the Jews expected a savior from the hated Roman rule. Contrary to their carnal expectations, the salvation which Jesus brought was a salvation from sin. Through sin the world was lost, eternally lost. "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever," Ps. 49, 8. 9. The only salvation is in this Jesus. Emphatically the text says: *αὐτὸς γὰρ σώσει* — *"He shall save," i. e., He and no other* can save. Jesus is the only Savior from sin. He is to save *His people,* that is, in the first place, the lost sheep of the house of Israel, the Jews; but then also the Gentiles, who by the Gospel were to be made His people. Thus this Jesus is the true *Emmanuel,* the *God-with-us,* v. 23. — This passage, so sublimely simple, is a powerful weapon against the error of Pelagius of old, who taught that mankind is still after the Fall brought into the world as pure and innocent as the first pair were before the Fall, and that therefore Christ was sent into the world merely to show us by His example how to lead a virtuous life. This soul-destroying error is rampant even to-day. No, Jesus means *Savior.* — Furthermore, the supposition that Christ, even though sin had not entered into the world, would have become man, in order to provide mankind with a unifying head, is a philosophical speculation. Scripture

knows nothing thereof. The question, *Cur Deus homo?* is implicitly answered in the very definition of the name Jesus: *He shall save.* Explicitly the purpose of His coming into the flesh is stated in such passages as 1 Tim. 1, 15: "Christ Jesus came into the world *to save sinners,*" ἁμαρτωλοὺς σῶσαι. Luke 19, 10: "The Son of Man is come *to seek and to save that which was lost.*" Cf. Gal. 4, 4. 5 *et al.* Hence the dictum of Augustine is scriptural: "Tolle morbos, tolle vulnera, et nulla est causa medicinae. Si homo non periisset, Filius hominis non venisset." Hollaz expresses the same thought thus: "Filius Dei non assumsisset carnem, si homo non peccasset."

Ps. 45, 7: *Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.*

It is not within the province of this article to go into a detailed analysis of the Psalm. But since it is the duty of the catechetical instructor in his private study to enter upon the context, in order, among other things, to ascertain who the person addressed "Thou" and adored as "God" is; and, moreover, since a great number of commentators, influenced by the anti-Messianic school, endeavors to empty the Psalm of its true meaning, a few remarks relative to this matter may be welcomed by some of our readers.

The Psalm consists mainly of two parts, with an introduction and a conclusion. Vv. 2—9 describe the King and Bridegroom; vv. 10—17 treat of the bride. Many bewildering conjectures have been made as to who this royal bridegroom is. Some believe Solomon's marriage to an Egyptian princess to be celebrated here; others think of Ahab's nuptials to Jezebel; others again have thought of identifying the king in the Psalm with a Persian monarch; Ewald contends that it is Jeroboam II of Israel; still others, observing that "the language is a world too wide for the best and greatest of Jewish kings," have given up all hope of identification. — We shall not speak of the exegetical violence done to the text by the explanations mentioned above. For us Lutherans, who are firm believers in the inspiration of the Scriptures, the question is of easy

solution. *The Epistle to the Hebrews* (1, 8—10) *refers the very words of our text to Christ.* There we read: "But unto *the Son* He saith, Thy throne, O God, is for ever and ever." Beyond the shadow of a doubt *that establishes the Messianic character of the Psalm.* Scriptura Scripturam interpretatur.

The royal bridegroom is Christ. The *King,* v. 1, is *"fairer than all the children of men,"* v. 2. The *King* belongs to the class called "children of men;" He is true man, but we are at once given to understand that He is not a mere man. He is at the same time very God, for of this King it is said: *"Thy throne, O God, is forever and ever,"* v. 6. This King, who is both true man and true God, is none other than Christ. And of Him who is addressed here as, *"O God,"* the text says: *"Thou* (Christ) *lovest righteousness, and hatest wickedness: therefore, O God* (Christ), *Thy God* (the Father) *hath anointed Thee with the oil of gladness,"* etc.

In order to do away with the clear testimony of the deity of Christ in v. 6: "Thy throne, O God, is forever and ever," three renderings have been suggested by the leaders of the anti-Messianic school: 1. "Thy throne is the throne of God," etc., a translation which the Revised Version has placed in the margin. 2. "Thy God's throne is," etc. 3. "Thy throne is God," etc. A little reflection will reveal what has inspired these impossible renderings: this buttress for the truth of the Divinity of Christ must be demolished! Aside from the clear testimony in the Epistle to the Hebrews: "But unto the *Son* He saith, *Thy* throne, *O God,* is for ever and ever," all three translations are not only unnatural, harsh, and very questionable grammatically, but wholly untenable, as Hengstenberg has clearly shown in his *Christologie.* אֱלֹהִים is the vocative = O God. So also all the older versions have correctly understood the text. — Again, in v. 7: "Therefore, O God, Thy God hath anointed Thee," etc., the Messiah, who was addressed "O God" in v. 6, is again called *God.* The *King,* who is God, is discriminated from God. Two distinct persons of the Godhead are mentioned. The Messiah is God, and He who anoints Him is God. The same word — *Elohim* — is used of both;

the one is God as much as the other. These considerations may suffice to show that the Psalm is Messianic. The royal bridegroom is Christ, true man and true God in one person. Of Him our text says: "Thou lovest righteousness," etc. —

Now to the matter in hand. "Therefore, O God, Thy God has *anointed* Thee with the oil of gladness above Thy fellows." The Hebrew word signifying *anointed* is מָשִׁיחַ, whence the proper noun *Messiah* has been derived. The Greek word *Χριστός, Christ,* from *χρίω*, signifies the same thing — *anointed.* Hence our Savior is called by either name, *Messiah* or *the Christ.* After that memorable interview with our Lord, Andrew finding his brother Peter, says to him: "We have found the *Messias, τὸν Μεσσίαν*, which is, being interpreted, *the Christ, ὁ Χριστός*," John 1, 41. See also John 4, 24. — "Ut nomen Jesus ratione primae originis Hebraeum est, ita cognomen Christus est Graecum. Quod ergo Salvator noster Hebraea et Graeca appellatione insignitur, per illud insinuatur, quod et Judaeorum et gentium, id est, omnium omnino hominum salvator sit." (Gerhard, Baier III, p. 19.) — Christ was anointed above His *"fellows."* These *"fellows," i. e., associates, companions,* were, first and foremost, since the Psalm speaks of the Messiah as our King, the kings of the Old Testament, but also the prophets and the high-priests. Elisha, the prophet, was anointed; Aaron, the high-priest, was anointed; David, the king, was anointed, before taking office. They were *anointed with oil,* Lev. 4, 3; 6, 20; Ex. 28, 41; 29, 7; 1 Sam. 9, 16; 15, 1; 2 Sam. 23, 1. Those thus anointed and consecrated for their work were called *the Lord's anointed,* 1 Sam. 16, 6; Ps. 84, 9; Is. 45, 1. The anointment with oil was an emblem of the unction with the Holy Ghost. As the *"fellows"* of Christ were anointed with oil, so He was anointed with oil — the *oil of gladness.* Christ's being anointed does not mean that He was literally anointed with oil, but that as these *fellows* of His were anointed for the discharge of their office as priests or prophets or kings, so Christ was set apart by God to be our Priest, Prophet, and King. Ps. 118, 4; Deut. 18, 15; Ps. 2. 72. The *oil of gladness* wherewith Christ was anointed is *the Holy*

Ghost. "God *anointed* Jesus of Nazareth *with the Holy Ghost,*" Acts 10, 38. "The Spirit of the Lord is upon me," says the Messiah, "because He has anointed me," Is. 61, 1. The text says: "Therefore, O God (Christ), Thy God (Father) has anointed Thee." The Father, who is God, anoints the Son, who is God. How is this to be understood? Kromayer says: "'*Η θεότης χρίσις τῆς ἀνθρωπότητος.* . . . We thought fit to quote this dictum of the Greek fathers as an axiom to show that Christ has been anointed not according to His divine, but *according to His human nature;* that the divine nature has rather been the anointing than the anointed. For to Him who by nature possesses all things no gifts can be conferred. But when it is said in Ps. 45, 8 that God was anointed, this is an idiomatic proposition of the first genus of *communicatio idiomatum,* in which the properties of the natures are ascribed to the person *in concreto.* In the cited passage this property is the anointment or collation of gifts, which is predicated of the person, designated in this place from the divine nature, just as I say: 'God has shed His own blood,' Acts 20, 28." (Baier III, p. 101.) Christ is a *born* King, John 18, 37; Is. 9, 6. 7; Matt. 2, 2. 11, by virtue of the personal union of the two natures. — The Spirit is called the "oil of *gladness,*" because of the delight wherewith Christ was filled in carrying out His great work of redemption, and because He is a Spirit that works gladness, joy. This Spirit with whom Christ is anointed, He communicates to His subjects. Christ was anointed *above, i. e., more than,* His fellows. The prophets, for example, were inspired on *particular* occasions only to deliver special messages. The source of their knowledge was *inspiration.* The Messiah, however, was *continually* filled with the Spirit of God. The source of His knowledge was not inspiration, but *incarnation.* God gave Him the Spirit *without measure, οὐκ ἐκ μέτρου,* John 3, 34, that is, He possessed *infinite* knowledge, *infinite* wisdom, also according to His human nature. Christ is the Anointed of the Lord preeminently.

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(To be continued.)

JOHN WICLIF.

V. Though Dead, Yet Speaking.

F. D. Matthew says, "Wiclif was no religious genius like Luther," and, "He lacked that strong personal stamp which wins our regard for Luther." Yet he was the scourge of imposture, the ponderous hammer which smote the brazen idolatry of his age. The grand old man, the illustrious pioneer of reform in England, stands out in solitary and mysterious loneliness, and through the haze of six long centuries his dim image looks down like the portrait of the first of a long line of kings, without personality or expression, yet from the quarries of history we can gather enough stones to make a mosaic of him.

Wiclif had a tall, spare figure, sharply-cut features, firm-set lips, a piercing eye, a flowing, grizzled beard, a thoughtful, earnest, dignified presence, a charming manner; he was a bright and pleasant companion in everyday life and at table, and the highest ranks delighted in his society, owing to his wit, humor, and sarcasm; he had fervent and unfeigned piety, moral energy, and intellectual fearlessness, and led a blameless life; never very strong in body, he yet wrote about ninety-six works in Latin and about sixty-five in English.

Wiclif was a brilliant Oxford professor and a humble parish priest; a theologian and a philosopher; a religious reformer and a political economist; a translator of the Bible and a practical trainer of priests; a caustic critic and a successful organizer; an orator and an author; a hard-hitting polemic and a gentle Gospel preacher; a man of the court and a man of the people; a master of books and a leader of men; a Latin scholastic and an English pamphleteer; the last of the Schoolmen and the first of the Reformers; a student of the past and a builder for the future; a vigorous assailant of abuses and an unerring searcher for the seat of trouble; a man of fierce invective and of deep sympathy; a dry logic chopper and the master of picturesque, idiomatic, strong, nervous, and racy English; a polished man of the world and a humble and sin-

cere Christian, who lost in his life and triumphed after his death.

Wm. Thorpe, examined for heresy before Archbishop Arundel, said, "Master John Wiclif was considered by many to be the most holy of all men in his age. He was of emaciated frame, spare, and well-nigh destitute of strength; and he was absolutely blameless in his conduct. Wherefore many of the chief men of this kingdom, who frequently held counsel with him, kept a record of what he said, and guided themselves after his manner of life."

Twenty-two years after his death, Wiclif's Alma Mater bore him testimony as follows: — "With one heart, voice, and testimony we witness all his conduct throughout his whole life to have been praiseworthy; whose honest manners, profound scholarship, and redolent fame and sweetness we earnestly desire to be known to all the faithful; for we hold his ripe conversation and assiduous labors to tend to the praise of God, the salvation of others, and the benefit of the Church. We therefore signify unto you by these presents that his conversation, from tender years up to the time of his death, was so excellent and honest, that never was there any annoyance or sinister suspicion or infamy reported of him; but in answering, reading, preaching, he behaved himself laudably, as a strong champion of the faith, vanquishing those who by voluntary beggary blasphemed Christ's religion, by Catholic sentences out of Holy Scripture. Nor was the aforesaid doctor convicted of heresy, nor burned of our prelates after burial. God forbid that by our prelates a man of such probity should be condemned for a heretic, who wrote in logic, philosophy, divinity, morality, and the speculative sciences without his peer, as we believe, in all our University."

Carping critics find fault with Wiclif's rude speech. To be sure, he handled the pope and the corruptions of the church without gloves. His denunciations are indeed fearful. But sledge-hammers, battering-rams, and earthquakes were needed to rouse men out of their stupor. Men like Wiclif and Luther

knew what they were talking about, likewise they knew how to talk; their critics living four and five hundred years later know neither the one nor the other.

Matthew says: "One of Wiclif's most marked characteristics is his essential moderation." Wiclif prayed for grace to avoid harsh language. Dr. James says: "Wiclif notes abuses in general, he never names any one of his adversaries, monk or friar." Wiclif's violence of language against the corrupt clergy is matched by the poet Gower and even Bishop Brunton of Rochester. The worldly-wise Chaucer and the enthusiastic Catholic Langland hated indulgences with intellectual scorn and moral indignation as well as the serious and spiritual Wiclif.

His austere exemplary life has defied even calumny: his vigorous, incessant efforts to reduce the whole clergy to primitive poverty have provoked no retort as to his own pride, self-interest, indulgence, inconsistent with his earnest severity, says Milman (*Latin Christ.*, Bk. 13, chap. 6).

Dr. Shirley says, "Wiclif possessed, as few ever did, the qualities, which give men power over their fellows. His enemies ascribed this power to the magic of an ascetic habit; the fact remains engraven upon every line of his face." Other enemies attributed his alleged errors to his subtlety of mind and extraordinary learning, pride of intellect and desire for distinction. Still others say that the corruptions of Rome had much to do with Wiclif's success.

After Wiclif's death the Pope was petitioned to order the heretic's body to be taken out of consecrated ground and buried in a dunghill. It is a pleasure to say to the Pope's honor that he refused to do so, as later on Charles V honorably refused to have Luther's bones disturbed, nobly saying, "I war with the living, not with the dead." In 1397, Archbishop Arundel presided over a Synod that condemned eighteen of Wiclif's conclusions; in 1409, an Oxford committee condemned two hundred and sixty-seven of his errors and burned his books at Carfax; in 1410, a papal bull against Wiclif was published in Bohemia, seventeen of his works were condemned and two

hundred copies burned; in 1413, Wiclif's books were burned by the Council of Rome; in 1415, the Council of Constance, which burned John Hus and Jerome of Prague, formally condemned Wiclif's writings, and ordered his books and bones burned; in 1423, the Council of Pavia condemned Wiclif; in 1428, Richard Flemmyng, a former disciple of Wiclif and now Bishop of Lincoln, carried out the decree of Pope Martin V and threw Wiclif's ashes into the little river Swift, "which runneth hard by his church at Lutterworth," saying, "That is the end of him!"

But that was *not* the last of him; for old Thomas Fuller says truly: "The Swift did convey his ashes into Avon, Avon into Severn, Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wiclif are the emblem of his doctrine, which is now dispersed all the world over."

The Avon to the Severn runs,
The Severn to the sea,
And Wiclif's dust shall spread abroad
Wide as the waters be.

Wordsworth in his *Ecclesiastical Sonnets* XVII expands the thought: —

Once more the Church is seized with sudden fear,
And at her call is Wiclif disinhumed:
Yea, his dry bones to ashes are consumed,
And flung into the brook that travels near;
Forthwith that ancient voice that streams can hear
Thus speaks (that voice that walks upon the wind,
Though seldom heard by busy human kind):
As thou these ashes, little brook, wilt bear
Into the Avon — Avon to the tide
Of Severn — Severn to the narrow seas —
Into the main ocean they, — this deed accurst,
An emblem yields to friends and enemies,
How the bold teacher's doctrine, sanctified
By truth, shall spread throughout the world dispersed.

It was easy to burn the bones and the books of Wiclif; it was not so easy to destroy his doctrine. Flemmyng himself founded Lincoln College for the express purpose of opposing Wiclifism. William of Wykeham, Wiclif's opponent, on

April 13, 1386, consecrated "St. Mary's College of Winchester in Oxford," now New College, and not long after he was reproached by the courtiers with having raised up "a seminary of heresy." Archbishop Arundel in a letter to the Chancellor of Oxford complained "that almost the whole University was affected by heretical pravity."

The truth could not be crushed to earth by building colleges, so force was tried. In 1401 they passed the notorious statute "De Haeretico Comburendo," to burn heretics, and William Sawtre was the first victim, and the good Lord Cobham the most illustrious.

The marriage of King Richard II with Anne of Luxemburg, daughter of the German Emperor Charles IV, and sister of King Wenceslaus of Bohemia, brought the two countries close together, and students from both studied at Oxford and Prague. We know that Nicholas Faulfisch carried Wiclif's works to Bohemia. Jerome, a young knight of Prague, the friend of Hus, studied at Oxford and became an enthusiastic disciple of Wiclif. "Until now," he said, "we had nothing but the shell of science: Wiclif first laid open the kernel." Thus the philosophical and theological works of Wiclif came under the eyes of John Hus and mastered him wholly: "I am drawn to them," he said, "by the manner in which they strive to lead all men back to Christ." Hus himself declares, in a paper written about 1411, that for thirty years writings of Wiclif were read at Prague, and that he himself had been in the habit of reading them for more than twenty years. (Neander *Hist. Ch.* V, p. 242.)

For many decades in Bohemia Wiclif was "the fifth evangelist," says Loserth. Refusing to condemn Wiclif, heroic Hus said, "I am content that my soul should be where his soul is."

"Hus was not merely much influenced, but absolutely dominated by these ideas. Recent investigations have furnished incontestable evidence that, in the matter of doctrine, Hus owed everything to Wiclif." So says Prof. Ludwig Pastor in his "History of the Popes," recommended by Leo XIII.

As late as the middle of the fifteenth century Chancellor Gascoigne of Oxford still cursed Wiclif "of thrice-damned memory." Wiclif's doctrines lived here and there until their faint streaks were swallowed up in the dawning glory of Luther's reformation, until the pale morning star was displaced by the dazzling sun.

In 1530 Henry VIII sent to Oxford for Wiclif's "thrice-damned" "Articles;" the University solemnly sent them, and the King warmly thanked it for doing so, and with Wiclif's articles King Henry went on "to vex the Pope . . . by promoting Wycleve's doctrine and ejecting Papacy out of his kingdom."

Fuller is right when he says of Wiclif's followers: "These men were sentinels against an army of enemies till God sent Luther to relieve them." "I am assured that the truth of the Gospel may indeed for a time be cast down in particular places, and may for a while abide in silence; but extinguished it never can be. For the Truth itself has said: 'Heaven and earth shall pass away, but my Word shall never pass away.'"

Milwaukee, Wis. W. DALLMANN.

DR. MARTIN LUTHER'S TREATISE OF CONFESSION, WHETHER THE POPE HAVE POWER TO ENJOIN SAME.

PART THIRD.

69. I. I regard secret confession, as well as virginity and celibacy, as a very precious and salutary thing. Truly, all Christians ought to regret it very much if there were no secret confession, and they ought to thank God with all their heart that it is permitted and given us. But here lies the fault: the pope makes a corral of it and hedges it about with laws, treating it just as he does chastity. It is his nature invariably to despise and disregard everything that God has commanded. On the other hand, he frames laws concerning things which God has not commanded or merely advised us to do. Thus he exalts himself above God and demands more than God, true to his

nature as the Antichrist, who must be occupied in doing something in the Church in opposition to God. And if there were no other indication that he is the real Antichrist, this one thing, which everyone comprehends, would be enough, *viz.*, that he in all countries disregards God's laws and enforces only his own laws. And it cannot excuse him to say that it is not his fault that other men are wicked.

70. If he is able to urge the observance of his laws, why is he not able to do likewise in regard to God's law? Or as he sets aside God's laws, why does he not set aside his own? Of course, his laws bring money, honor, and pleasure, while God's laws bring poverty, dishonor, and tribulation. But if it is too much for him to enforce God's laws in all countries, why does he undertake the task, forbidding, at the same time, other men to do it? Nay, more, why does he not enforce God's laws at his own court and in his own household? Alas, everything that pertains to the pope and to popery is falsehood and deception from head to foot.

71. II. As our first proof we cite the dictum found in the legend of St. John the Evangelist: Non placent Deo coacta servitia, *i. e.*, God takes no pleasure in forced or unwilling service. And even if the legend did not say this, it is in entire accord with Scripture. St. Paul (2 Cor. 9, 7) uses gentle words, he does not wish to command, but to advise. At last he says: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." And to his disciple Philemon [8. 14]: "Though I might be much bold to enjoin thee, I would do nothing without thy mind, that thy benefit should not be, as it were, of necessity but willingly."

72. Thus also Christ says (John 14, 23. 24): "If a man love me, he will keep my words. He that loveth me not keepeth not my sayings." For this reason the Christians are called the free or the willing (Ps. 110, 3): "Thy people shall be willing in the day of Thy power." And St. Peter (1 Pet. 2, 16): "As free, and not using your liberty for a cloak of malicious-

ness, but as the servants of God." Similarly Christ says (John 8, 35): "And the servant abideth not in the house forever; but the Son abideth ever." The reason is this: the son serves willingly, the servant unwillingly. This also is the intent of God's Law when He says (Matt. 22, 27, citing from Deut. 6, 5): "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind," etc.

73. III. As a second proof in this matter we must note the distinction, that the Word of God is of three kinds. First, there are laws commanding us what we ought to do and must do in order to be saved. Secondly, we have well-meant counsel and good advice which we need not follow in order to be saved, but rest in our own free will, as, for instance, the celibacy of virgins and widows. Another example: If anyone desires to be a bishop, that is, a preacher of the Word of God, and to give his life to this work, as Isaiah did when God said (Is. 6, 8): "Whom shall I send, and who will go for us?" he answered, "Here am I; send me." Of this St. Paul says (1 Tim. 3, 1): "If a man desire the office of a bishop," that is, to preach divine truth, "he desireth a good work;" for he will incur the enmity of the whole world.

74. But the bishops that govern now are not real bishops, but like painted and wooden bishops. For not one of them performs a bishop's duty and work, that is, preaching; I am not speaking of any kind of preaching, but of preaching the Word of God. For this reason they are a mass of corruption, the devil's own, though they were to perform miracles. The third part consists of divine promises and assurances, in which He demands nothing, but merely offers His hand, His gracious help and consolation, etc. Command, advice, and promise — these three parts and their distinction we must carefully note.

75. IV. Now consider: Although He demands the observance of His laws and requires it of every one, still He takes no pleasure in those who observe them reluctantly, under compulsion, or fear of pain, and not freely and willingly; as the First Psalm [v. 2] says: "Blessed is the man whose will rests

in the Law of God" (Vulgate). It does not say: Blessed is he whose hand, foot, or mouth is in the Law, — for all this may be without his heart or will. Now if He does not wish to see His Law kept with reluctance or under compulsion, how much less will it please Him, if men are compelled to accept His advice and promises, which He does not require!

76. It is far more tolerable that men are compelled to observe His laws than that they be compelled to accept His advice and promises. Take an example: If a rich man obligated himself and promised to give unto all needy persons on a certain day a fine dress, which, however, would be of no use to anyone else except that needy person; if they refused it, and you fool, with your kind intentions, thought you could help matters by urging and compelling them to accept it, though you knew that they would not keep it, but would throw it aside, what sort of a service do you think, you miserable wiseacre, you would be doing to the rich man whom you so foolishly wished to aid in wasting his substance? He would regard you as insane or as his greatest enemy; for the saying is true: We cannot give things to a person against his will, but we can take them away from him without his consent.

77. V. Behold, you senseless, raging pope, this is just what you do, together with your sect, as the worst enemies of God. For private confession is an open treasury of grace wherein God presents and offers His mercy and forgiveness of all sins; it is a blessed, rich promise of God by which no one is forced or urged, but everyone is invited and called. And yet, you rudely blunder along with your abomination, compelling all men to take these treasures, though you know that as yet they are not desirous of them, do not accept them, and do not keep them. In doing this, do you not make a fool of God? He is to squander His blessings by reason of your commands; you bring before Him a multitude of men to whom He is to give, and there is no one with any desire towards Him.

78. O what an abuse of these high and precious blessings do you provoke, you miserable pope! I am justified in saying

that there is no more sinful and accursed day in the year than the day of Easter. If all the year were a carnival, and if people danced and drank every day, they would not commit so many and great sins as are now committed in the holiest time of Lent and especially in the holy week and at Eastertime. Thus everything is inverted: what we call the holiest time is the most unholy; this is no one's fault except the pope's with his mad, impious, hellish, devilish laws.

79. VI. All those who confess and go to the Sacrament unwillingly and do not desire it sincerely, would be better off if they had meanwhile committed a grave, public sin. They dishonor God's mercy and make a jest of it. Now there are very few that would come to the Sacrament from their own devotional frame of mind and desire, if the pope, that senseless apostle of the devil, did not compel them with his laws. Thus sins are multiplied to a shocking degree in all the world on the authority of the pope, and he is guilty of all sins committed in this respect, so that Paul has well said 2 Thess. 2, 3 that he is "the man of sin and a son of perdition;" for he accumulates everywhere sin and perdition against Christ, who is a man of grace and a son of salvation, because He has prepared grace and salvation in all the world. Therefore He is called Christ, and the pope, Antichrist, which means "against Christ," one that does preposterous things in the name of Christ, whose viceregent he boasts to be.

80. Behold, this is the interpretation of those awful prophecies in which it is foretold how the bishops and priests would give the holy Sacrament to the swine and brute animals, Matt. 7, 6. Do you take this to mean that they are given to real swine? No, it means swinish hearts that have no longing for the Sacrament and still love sin and are forced to receive the Sacrament and to confess against their will and consent. These are the swine before which the pope and the papists cast our high treasures and the consolation of the sacraments, that our hearts ought to burst into a thousand pieces whenever we think of the detestable pope, the arch-sinner and arch-seducer.

81. VII. But you say: If private confession were abolished, there would be many wicked people that now are restrained by the confession; and confession is looked upon as a yearly reformation of Christendom. Great Heavens, alas the reformation! Do you really think, dear friend, that that can be called becoming pious, when unwilling men are compelled to come to God's Sacrament? If we could save all men, still we ought not thus to spill the divine sacraments before one man. Indeed, if piety consisted in going to the altar, you could make even a sow or a dog pious. Verily, he that is willing and eager needs no law; he that is unwilling and reluctant is helped by no law or compulsion, but is only made worse.

82. Here the pope's office and diligence ought to exercise itself in making people willing and eager, then there would be no need of a law. But now he saves himself that trouble and procures for himself and his friends an easy time of it. He thinks he can bring it about by laws, and such a foolish law that it is a special visitation from the Lord, that human reason has allowed itself to be so blinded that it did not perceive the incongruity of its wording. He commands all Christians, male and female (perhaps he feared there might be Christians that were neither male nor female), when they have reached the years of discretion, that they once a year confess all their sins to their own priest; whosoever fails to do this is not to be buried in the churchyard. God have mercy upon us, how terrible is the punishment of the most holy father! What would become of me if I were not buried in the churchyard with Christ and all the apostles and martyrs? Perhaps the roof of the church might not shed its water on my grave. What a calamity! May God blast you rogues! How dare you exalt that which is so utterly of no importance, causing the people to open their mouths with your rotten buffoonery.

83. VIII. And then these two little words: "all his sins" and "to his own priest." Help Heavens, what misery they have created, how have they stumbled over them, how have they driven the wretched consciences to do the impossible thing of

confessing all sins! What a sea-wide stream of books has this one word *omnium* called forth! If the Holy Spirit had uttered it, it would have become obsolete long ago, as all His words have become obsolete; but since the pope, prompted by the devil, has uttered it, it soars aloft and tortures all the world. Thus by virtue of this noble law even the young and innocent children must confess, if they wish to remain male or female; otherwise he might mutilate them according to this severe law that begins *omnis,* "all," none excepted, although they have nothing to confess.

84. Moreover, what misery has arisen between the priests and the mendicant orders on account of the words *proprio sacerdoti* [to his own priest]! Short of murdering each other there has been nothing lacking of hatred, envy, poison, anger, cursing, quarreling, discord, and offenses. What a beautiful spectacle that has been for the devil in times past! He thought, I have given them a proper law, I have put the words as I wished to have them. Thus they quarrel to this very day as to who is *proprius sacerdos,* whether priest or chaplain or church-warden or beguine; but still we must confess! Behold, that is a piece of the reformation that results from this law.

85. IX. Therefore the pope and his followers should regard this as their work: to rise up, to preach by word of mouth, and to show unto the people the danger and harm of sin, and the judgment of God. At the same time they should exalt and praise the sacrament of divine grace and preach this unceasingly, and thus deter the people from sin and kindly invite them to the sacraments, so that considering their harm and their benefit they might be moved and come willingly. Then they would love God and rightly understand their own depravity and God's grace; that would give us true Christians.

86. Thus confession ought to remain free for every one, and its usefulness, together with sin's harmfulness, ought to be preached. Whosoever then would come, would come; and whosoever would not come, would remain away. Likewise I would advise and laud virginity and celibacy; but I would leave it

free and force no one to renounce matrimony. Similarly, I would preach faith and baptism; but I would compel no man, though accepting all that came willingly. In the same manner I would preach the grace of the Sacrament of the Altar, but would leave it free, forcing no one. Thus I would laud confession most highly (and truly, no one can laud it enough), but would drive nobody. Lo, this would be the office of the pope and the bishops, a spiritual office; thus the apostles have done and the fathers. You may be sure, what men soever you do not bring to confession by these means you will not bring to it profitably with laws and compulsion; and the reason of it I shall show you bluntly.

87. X. In the first place, we have that harm which has already been touched upon. If anyone goes to confession unwillingly and with a coerced heart, God's Word and promise is spilt in vain; just as if you were to pour good malmsey wine into a keg filled with dregs to the top. For divine grace seeks and demands empty, hungry, eager, thirsty, and longing hearts, as Mary sings [Luke 1, 53]: "He hath filled the hungry with good things." Therefore he cannot confess without harm that comes to confession merely on account of the law and compulsion and (as they say) out of obedience to the Church, and not from a desire and longing for grace.

88. Accordingly, my earnest advice is: Let each man examine himself why he would go to confession. If he does so on account of the law, and if his heart does not strive and sigh for the help of divine grace, let him remain away, let him not allow himself to be swayed by the pope and his laws, until he feels himself to be hungry and eager for divine help, and until he becomes heartily opposed to sin. God is pleased if we approach Him. Again He is displeased and punishes it dreadfully. He is pleased, if we heartily desire help and mercy; He is displeased, if it be done under compulsion and law, without desire for help. But now it is to be feared that very few confess during Lent from such a desire. For if they confessed from a desire for help, they would do so also at other times

besides Lent without laws, giving no heed to Lent, law, time, or place. But the fact that they do not, and would even prefer to disregard Lent, is a sign that they confess coerced by the law of the pope. This is nothing else than to allow one's self to be driven into all manner of misfortune.

89. XI. Secondly, we have the same misfortunes that result from all other man-given laws; they are three in number. The first is an unwarranted evil conscience; the second is an unwarranted good conscience; the third is idolatry. You ask how that may be? Let me tell you. If you regard yourself as bound to observe man-made laws, your conscience is already ensnared. For if you transgress, your conscience tells you at once that you have sinned, although such is not the case. For as the law is wrong, so is your conscience wrong. And you are in the predicament (as the saying goes) of being afraid of your own eyeballs. For if you firmly believe that there is a wolf behind the stove, although he is not there, still for you he is there inasmuch as you act and feel as though he were there.

90. Behold, everything that the pope does in the world is like unto a scarecrow and a spook, for he merely cheats Christian consciences with his vain, apish laws. For instance, if you hold it a sin not to fast on an apostle's eve, it is surely a sin. Not because it is a sin in truth, for God has not commanded it, but because you and your conscience regard it as a sin. Thus God judges you according to your conscience; for as you believe, so you are dealt with by God. This (evil) conscience and sin is not derived from God, but from the senseless scarecrow of popish laws; which, if you recognized it as being nothing, — and in truth it is nothing in and by itself, — there would be no sin, whether you fast or eat. If you are afraid of the dummy in the hemp, it will devour you; if you fear it not, it will not harm you. Lo, thus the pope plays with our poor consciences and our dire perdition as though it were the spook of children that can be frightened with dummies and scarecrows; and yet he claims to be the most holy father and Christ's vice-regent. This, I think, is called feeding the sheep of Christ.

91. XII. This is a part of the unwarranted evil conscience. Again, if you believe that you do well in the eyes of God, by observing His laws, and if you purpose to become pious thereby and to gather a store of merit, you have an unwarranted good conscience and your faith is corrupt. You fare like the man in a dream of whom Isaiah writes [ch. 29, 8]: he imagines that he is eating and drinking, and when he awakens, he is still empty and hungry. Thus, you see, the pope and his followers are preachers of dreams; he cheats our consciences into believing that there is righteousness; and there is no more back of it than if some one persuaded you that counters are good Rhenish florins.

92. This is the greatest juggler that has appeared on earth, and by means of this pernicious jugglery in such serious matters the evil spirit through the pope insolently vents and gratifies his long-gathered hatred against poor Christendom. If he gave his laws so as not to bind the consciences, and permitted that any one who wished might freely observe them, there would be no danger. But he demands that they be observed no less than God's laws. And our consciences are to be so ordered that they who observe them are to be regarded as pious in the eyes of God. Thus faith (which alone justifies in the eyes of God and creates a good conscience) is trodden under foot, and in its place a false, visionary, juggled conscience is produced; this is the devil himself with all his iniquity and falsehood. Therefore the pope's polity is a childish affair, for children are frightened with vain mummeries, and allured by counters.

93. XIII. As the result of this we have idolatry. Namely, if you have such a misguided conscience in regard to your fictitious sins and righteousness, your heart no longer rests confidently on God's grace, but puts a presumptuous trust in your good works. This presumption raises up within you the idol of your own good works taught by the pope and his law. In these you put that trust which you ought to put alone in God. For if you did not put your trust in them, you would not thus

submit to them or cling to them, but would walk as a free man, observing and disregarding them as you pleased.

94. Thus the pope is the idol of all the world, as Paul says (2 Thess. 2, 4): "He opposeth and exalteth himself above all that is called God, or that is worshiped" (*Germ.:* above all words and service of God). Faith is genuine service of God; this he destroys, and substitutes in their stead the works of his law, so that our conscience may depend on his law and not on faith. Behold, for this reason God did not wish to have His own law fulfilled except by faith, that is, by a confident trust in His divine grace, in order that not the works of His law might become our idol and teach us presumption, but that His grace alone and He Himself might be our presumption, defiance, and consolation; this is having real divine service and God. From this you may gather why Paul calls the pope (v. 3) "a man of sin, a son of perdition," for he caused the world to be filled with misguided consciences, corrupting the faith and filling all hearts with idolatry.

95. XIV. Now, you see, the same holds true in regard to confession and sacrament. If you do not confess during Lent, as the pope commands, you believe it a sin, although it is not. But if you confess, you believe that you have done well and have thereby become justified in the sight of God as an obedient child, and this also is false. Who causes you to have this belief and misguided conscience? Is it not the pope and his law? For if the law did not exist, you would not have this belief and conscience. But this belief cannot coexist with Christian faith, which is not founded on our works, but upon Christ's works, and which firmly holds that man be justified because Christ has done everything, and that our works henceforth are merely the free result and fruit of this faith and righteousness.

96. Therefore, again, my earnest advice is that a Christian should not confess during Lent and at Easter nor go to the Sacrament, and should think: Lo! because a man, the pope, has commanded it, I will not for that very reason do it;

and if he had not commanded it, I would do it; but I shall do it some other time when he has not commanded it, at such a time and in such a manner as my free desire and devotional frame of mind shall urge me. And this I will do in order that I may not accustom myself to man-made laws and be afraid of them, or learn to confide and trust in them, whereby my faith and trust in God's grace would be wounded.

97. But if you do wish to confess and receive the Sacrament at that time, be sure to exact this condition of yourself, that you do it not because you are forced to it by the laws of the pope or coerced by your misguided conscience, but from your own free will for the good and welfare of your soul; and that you regard his law no higher than the dung on the street. I say by my soul, unless a man thus free his conscience from the hellish tyrant, the pope, he cannot without injury to his faith observe such senseless laws. I do not prevent people from observing them, but I wish to observe them with a free conscience, without believing that thereby I become either pious or impious, no more so than if I, as a favor to the pope, would put my hand upon my head, or do anything else in which conscience is not concerned.

98. XV. You may say: How shall we restrain sin? I answer: How is it restrained now? Does confession help matters? Look about you, how many mend their ways after Easter, and yet all must confess. All this confessing is specious and a pretense without any results, and, as Solomon says [Prov. 25, 14]: Great clouds and wind without rain.

99. There are two ways of restraining sin. The first is, by the secular power. Here we have gallows, wheels, fire, and such other things as are necessary in order to obtain safety from public malefactors. The other is spiritual, and was instituted by Christ, Matt. 18, 15—20, where we read as follows: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he

shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

100. O that this passage were not in the Gospel, what a boon it would be for the pope! For here Christ gives the keys unto the entire Church, and not unto St. Peter. And relevant to this same matter are the verses, Matt. 16, 18. 19, where He gives the keys to St. Peter, instead of the entire Church. For in this 18th chapter the Lord gives His own commentary as to whom He had given the keys in the person of Peter in chapter 16. They are given unto all Christians, and not to St. Peter personally. This, too, is the proper interpretation of the passage mentioned above (John 20, 22. 23): "Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." Here are three passages of one and the same import, in which Christ has instituted the Christian order of rebuking sins, so that the pope's law is neither necessary nor useful.

101. XVI. According to this order the proper procedure is as follows: In every parish or congregation a person that has committed a public sin is to be admonished as a brother by his neighbor; thereafter he is to be admonished properly in the presence of several witnesses; finally he is to be produced, accused, and convicted publicly in the church during the service, after the reading of the gospel, before the minister, the congregation, and everyone. If he is then willing to reform, they are to pray for him with one accord, as here the Lord teaches us and promises to hear us. If he refuses, he is to be expelled from the congregation, and no one is to associate with him. This is what the Lord here calls "to be bound." And this is

properly excommunication. This method was observed by the apostles and, for a long time after them, by the bishops, until that abomination at Rome raised its head and trod it all together with the entire Gospel under foot.

102. Therefore, now our bishops sit like dunces and jackanapes, as Zechariah describes them (ch. 10, 2; 11, 17), and see publicly and everywhere taverns in which all manner of vices, cursing, lewdness, murder, and misery is in vogue; there are common brothels, there sit public usurers and adulterers, there they see such extreme extravagance in dress, that it cannot be described: in short, all the world and all classes of men notoriously live without any restraint. And what do they do? They ride beautiful horses, wear cloth of gold, maintain courts like princes, or if they are perfectly pious, they celebrate mass and pray their seven *horas*.

103. But all those sins they encourage with inactivity, nay, more, they increase the number of holidays, in order that by all means many sins may be committed through their aid. And still these miserable men claim to be bishops, and undertake to restore matters by reading *horas,* by celebrating masses, and by creating religious establishments, and then pretend that it has been accomplished through private confession. Mad, mad, mad, every one! Of what avail is it if a bishop read a hundred thousand masses a day? What would it amount to if he endowed all the churches in the world, if he, at the same time, neglected this ordinance of Christ and permitted it to disappear? He has been appointed as bishop and pastor in order to restrain sin and to use this ordinance of Christ. Of course, if it were a tax with which to plunder the poor people, the ban would be applied even where there is no sin. Woe, woe unto all bishops and spiritual superiors!

104. XVII. And now note that, if this Christian ordinance were enforced, we should also find Christians where we now find merely nominal Christians and the veriest heathen; much sin and occasion of sin would be avoided; there would be little or no need of secret confession. But since we despise Christ's ordinance and lay all stress upon our own little human

contrivances and turn public confession into private confession, it is small wonder that Christ deserts us and gives us over to our own devices as is now the case, God-a-mercy! Of course, it would cost trouble and labor, and a bishop could not govern two cities, to say nothing of the pope's governing the entire world. Therefore the devil has taught them to retain the title and appearance of the episcopal office while ridding themselves of its duties, to take things easy, to fix the matter in written laws and commands, so that each one might urge himself to a pious life.

105. Our squires and spiritual lords must rule the world, must read their rent-rolls, must preserve and increase the possessions of the church. These poor overworked men have much to do in attending to their pomp and gluttony, so that Christ's ordinance cannot accommodate itself to their ways. Therefore, let things fare as they may, they are, nevertheless, bishops, even as the painted saints in the churches are saints. Consequently, all sin and disorder in the world is the fault of no one except the bishops and the pope, and they must bear them as their own sins, so that I fear lest God have given over him whom He now makes a bishop as the devil's own. But never mind, they neither hear nor believe, they must experience it themselves. Would to God that they experienced it alone!

106. XVIII. Now let us treat of private confession and teach how we may use it profitably. And in the first place, if you do not wish with a free heart to confess your secret sins, postpone it until you find yourself in a proper devotional frame of mind; you are not bound by the pope's laws. Otherwise you come to the Sacrament to the dire hurt of your souls, for on account of this reluctance you are not fit for the Sacrament. But confess to God with David (Ps. 32, 5): "I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. I acknowledged my sin unto Thee, and mine iniquity have I not hid."

107. In this manner all saints in the Old Testament and later, till the legislation of the pope, were obliged to confess, even as David in the same Psalm adds to the verses just quoted

and says: "For these (sins) shall everyone that is godly" (that is, all men living in the justification of faith) "pray unto Thee in a time when Thou mayest be found," that is, when you feel yourself guilty and become conscious of your sins. If, now, the saints were saved by confessing their sins privately to God without revealing them to their priests, how dare anyone presume to deny salvation to him who has not confessed all his sins to his pastor? How dare he impose such hard burdens without any scriptural warrant, merely out of presumption? Let it suffice that we praise and love and gladly grant this confession, but let us not call those men heretics, and give them over to the devil, that desire to confess some secret sin to God alone and not to men. For if we undertake to condemn a man as a heretic, we are bound to show him a clear verse of Scripture against which he has sinned and refuses to heed admonishment, a thing we cannot do in regard to secret confession.

108. XIX. But there are two reasons why we should willingly and gladly confess. The first reason is the holy cross, that is, the shame and mortification that a man willingly reveal himself to another person and accuse and deride himself. This is a precious part of the holy cross (which we are to take upon ourselves). Oh, if we knew what punishments are prevented by such voluntary blushes, and how graciously it inclines God towards us when we in His honor annihilate and humble ourselves, we would dig confession out of the earth and go a thousand miles for it.

109. All Scriptures bear testimony how gracious and friendly God is towards the humble. Now humility is nothing else than a willingness to efface and scorn ourselves. But no one can show contrition except by laying bare his sins. Humility in dress and demeanor is nothing. I also hope that since the shedding of the blood of Christian martyrs has ceased and because the Christian Church cannot be without martyrs, that God may have used the pope instead of the pagan emperors in order to plague and crucify His saints by means of these laws; and that He may have placed the pope's tyranny and impiety to the credit of those that have borne and suffered it

willingly. But probably there have been few of them, just as there have been few martyrs. The larger number has probably been ruined by these tyrants, because they knew not how to use them, regarding their laws a good, and not suffering them as a violence and an outrage, whereby their conscience was bound, reluctant though it was.

110. XX. It does not, however, excuse the pope that anyone makes good use of his wickedness. For the fact that St. Augustine became more learned and better through the controversies of the heretics did not help the heretics any; nor were those improved thereby that were led astray by these heretics. That the martyrs, as Christ, made good use of the persecutions of the Jews, the emperors, and the pagans, does not redound to the profit and praise of the persecutors; neither have they been profited who renounced their faith and thus failed to use those persecutions profitably.

111. Thus to those who have been willing to debase themselves in the confession the pope's tyranny has been a useful persecution leading them to humility, to grace, and to salvation; but to the others it has been a fearful occasion for sin and destruction. And the same is true even now: whosoever is disposed to humiliate and efface himself is not harmed by the law of the pope: he does not do it to serve the pope, but to serve God. But to those that do it reluctantly and for the pope's sake it is harmful and pernicious.

112. Therefore let us torture ourselves while we have time, and expunge our sins with little labor and in a short time. No fasting, no prayer, no indulgence, no pilgrimage, no suffering is as profitable as this voluntary disgrace and shame whereby man thoroughly effaces and humiliates himself, that is, becomes capable of grace. Would to God that it were customary to confess all secret sins publicly before all men, as Augustine did. O God, how quickly we should become men filled with grace — a condition we cannot attain to now, be our life ever so strict.

Fort Wayne, Ind. W. H. KRUSE.

(To be concluded.)

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THE ARMINIAN ARGUMENT IN ROM. 7, 14—25.

"Of whom speaketh the apostle this? of himself, or of some other man?" That is the question which has perplexed the teachers of the Church from the earliest times. The real question, however, is not whether we have in this passage a strictly personal reminiscence of the apostle, a biographical note relating exclusively to his own inner life, with no reference to the experience of others, but whether the spiritual phenomena which the apostle recounts apply to him as an unregenerate or a regenerate person, hence, whether these phenomena are significant manifestations by which any person may determine his own spiritual condition.

The Greek fathers understood the entire passage to apply to the unregenerate. So did Augustine in his early days; however, he changed his opinion in the course of the Pelagian controversy and ever since that time defended most strenuously the view that it is the ego of the regenerate that is speaking in this passage. The view of Augustine became current in the Church of the Reformation, while the majority of the papists, Socinians, and Arminians followed the view of the Greek fathers. Luther cites the seventh chapter of Romans [in the Augustinian sense] about one hundred and ten times. . . . The Lutheran Confessions, too, appeal frequently to Rom. 7, 14—25 for proof that the old Adam still clings to believers in this life, and that this passage is a description of the Christian's daily contrition and repentance which "continues until death." (Book of Concord, Jacobs' Ed., p. 596, 7. 8; 329, 40.) With this view the unanimous opinion of all the later Lutheran theologians coincides. In the controversy with Latermann the Leipzig Faculty handed down

this opinion, citing Rom. 7: nam etiam justificatus naturali inclinatione magis propendet ad malum quam ad bonum. Among the Reformed party Zwingli, Bullinger, Calvin, and their followers understood this passage in the same sense. Conditions were changed in the days of pietism. While Spener remained faithful to the view of the Reformers, later pietists returned to the pre-Augustine conception. The latter view was subsequently adopted by the rationalists and is maintained and championed in our day by most modern theologians, *e. g.*, Neander, Nitzsch, Olshausen, Julius Mueller, Tholuck, Gass, Beck, Kahnis, Meyer, Weiss, Godet, Otto. Philippi, Delitzsch, Hodge, have remained faithful to the Augustinian view, which may be termed the view of the Church. Hofmann, Thomasius, Luthardt, are compromising. Schott, (Bucer), Fritzsche hold that a member of the Old Testament Church is speaking in this passage. This is, and ever will be, the *status controversiae, viz.*, whether Paul in Rom. 7, 13—25 impersonates the unregenerate or the regenerate.[1])

Arminius[2]) deprecates the critical turn which was given to this controversy in his day. His opponents, strict Calvinists, seem to have made the interpretation of the passage in question a criterion of orthodoxy.[3]) Arminius holds that, other things equal, exegetes can afford to differ in their interpretation of this text. So far he is right: faulty exegesis and correct belief, strangely enough! are not unfrequently found in the same theologian. The point to be established at the start, then, would

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1) Stoeckhardt. *Roemerbr.*, 331 ff.

2) Jacobi Arminii de vero et genuino sensu cap. VII epistolae ad Romanos dissertatio. The copy before us was published in 1612 at Loewen by the orphaned children of Arminius, three years after their father's death. It is also found in the edition of Arminius' opera theologica (Frankf. 1635) which has been appended to Calov's Consideratio Arminianismi, Witeberg. 1757, p. 667 sqq.

3) Disputatur haec quaestio non tamquam una ex illis, de quibus diversum sentire liceat Catholicae doctrinae tractatoribus; sed ac si tanti sit momenti et ponderis ad fidei veritatem, ut citra eius detrimentum et manifestam haeresin de illa nonnisi in unam partem statui possit, illam nempe, quae de homine sub gratia existente et regenito ibidem agi affirmat. Quod quidem de ista quaestione judicium mihi novum esse videtur, et ante haec saecula inauditum, quibus concessa fuit doctoribus Ecclesiae libertas, vel in hanc vel in istam partem de ista quaestione sentiendi, modo explicationem sententiae suae non contrariam articulis et dogmatis fidei adferrent. (*op. cit.*, p. 2.)

seem to be that "other things are equal" in Arminian theology. Ethical reflections, such as Arminians have indulged in,[4] on the effect of teaching that sin and grace are found in the same individual, betray bias that is as old as the Gospel. Such considerations cannot deter anyone from believing what Scripture really teaches, *viz.*, the coexistence of divine, regenerating and renewing grace and carnal propensities of the saddest order, both as regards kind and quantity, in the same human heart. It is no reflection upon the power and no limitation

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4) "It is difficult to conceive how the opinion could have crept into the Church, or prevailed there, that 'the apostle speaks here of his regenerate state; and that what was, in such a state, true of himself must be true of all others in the same state.' *This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity, but destroyed its influence and disgraced its character.*" — "That all that is said in this chapter of the carnal man, sold under sin, did apply to Saul of Tarsus, no man can doubt: but that what is here said can ever be with propriety applied to Paul the Apostle, who can believe? Of the former, all is natural; of the latter, all here said would be *monstrous and absurd, if not blasphemous.*" (Clarke, *Commentary*, ad Rom. 7, 13 ff., pp. 86. 92.) — "The common translation of v. 25 (Rom. 7) is utterly wrong, and *even dangerous.*" (Macknight, *Epistles*, p. 94.) — "Your view of ch. VII meets with my approbation. I deem it most important. *The other view seems greatly calculated to keep up and foster a low state of Christianity.*" (Dr. Henderson to Moses Stuart, who had defended the Arminian interpretation. See Stuart's *Romans*, Excursus on Rom. VII, 5—25, p. 629.) — This ethical bias appears in a very pronounced form in the Epistle Dedicatory to William Bardesius, which the children of Arminius have prefixed to their father's treatise: "Fideles et regenitos etiamnum ad omne malum esse propensos, sanctissimosque inter eos exigua tantum initia habere obedientiae requisitae, phrases sunt nimis tenuiter novae creationis efficaciam describentes, et proinde *κατὰ τὸ ῥητόν* periculosae: (sic!) cum illa discrimen prorsus omne inter regenitos et irregenitos tollere videatur, haec eas obedientiae minutias in regenitis constituere, ut *homo sibi benedicere adsuetus, si vel levissimam cogitationem aut motum de obedientia praestanda in animo suo sentiscat, continuo se verae regenerationis participem esse concludere possit.* Cum intempestive et ultra modum urgetur imperfectio perpetua regenitorum, impossibilitasque servandi legem in hac vita absque eo ut addatur quid per fidem et Spiritum Christi possint sancti: facile solet ea cogitatio animos audientium etiam maxime piorum subire, se nihil omnino boni posse: unde porro fit, ut regenitis minus interdum tribuatur, quam ipsi irregeniti possint. (!) (Jacobi Arminii de vero etc. dissertatio, p. m. 7 f., and elsewhere in the Epistle.)

upon the sanctifying ends of grace to believe that the individual to whom grace has been imparted is constantly in danger of sinning and of being overcome by sin, yea, is actually often overcome by sin. There is something radically wrong in a theology which believes and teaches that, in order to improve the sinner, you must not preach too much Gospel to him, nor do this too soon.

Arminius has complained that the scope of the term unregenerate has been generally misunderstood.[5] It is only by grasping the full force of a certain distinction which Arminius makes that one is enabled to follow his exegesis. Arminius holds that the unregenerate state must be divided into two distinct phases[6] which correspond to two functions of the divine Law:[7] the unregenerate man is either *without the Law,* in the sense that he regards no obligation on his part to obey it, openly despises it, or lives in heedless indifference as to the teachings of the Law; or he is *under the Law,* in the sense that he acknowledges the majesty, equity, and excellency of the Law, mourns his incapacity for conforming fully to its precepts, struggles for freedom from the fetters of carnality, and yearns for liberty in Christ. Arminius had acknowledged before that also those without the Law may be said to be under the Law, in fact, all men, the regenerate included, are under the Law as rational and moral creatures. Hence, the distinction advanced by Arminius can mean nothing else than that a change takes place in the unregenerate man prior to the change which

5) Vocis irregeniti praeconcepta multis notio. (l. c., p. 2.)

6) Status irregenerationis seu ante regenerationem in duplicem alium statum auctore Apostolo distinguitur: ante legem vel sine lege, et sub lege. (p. 41.)

7) Legis duplex circa peccatores est officium, unum, peccatores sub reatu poenae, a lege transgressoribus denunciatae, concludere et sua sententia condemnare; alterum, peccatores primum de sua aequitate, justitia et sanctitate instruere et certos reddere, hinc eosdem peccati arguere, ad obedientiam urgere, propriae infirmitatis convincere, metu poenae terrere, ad liberationem quaerendam compellere (!) et in universum peccatores pro sua efficacitate ducere, regere et agere. (l. c., p. 6.)

occurs in his regeneration; in other words, the unregenerate does not pass directly from his unregenerate into the regenerate state, but there is an intermediate state in which the person is, indeed, not yet regenerate, but not wholly unregenerate either; he might be called homo regignendus. (p. 58.) But Arminius has adopted as the standing designation of this person the phrase *homo sub lege*. This homo sub lege is an immense factor in Arminian soteriology, and it is of the utmost importance to understand how this homo sub lege is produced, how he acts, and what moral worth, if any, attaches to his actions.

The wholly unregenerate person lives without the Law and sins without remorse; his mind and will do not veto his actions.[8] He has not come under any regenerating influence whatsoever.[9] "He is utterly blind, does not know the will of God, knowingly and willingly contaminates himself with sins without any compunction of conscience, is without all sense of the divine anger, not shaken with any fear of punishment, not oppressed with a feeling of his sin, and without a spark of desire for his deliverance." (p. 11.) In all these respects the homo sub lege is the reverse of the wholly unregenerate: blindness has been removed from his intellect;[10] he has a reverent regard for the Law; he admires the Law; he consents to all its demands;[11] he struggles to comply with them,[12] and is overwhelmed with sorrow because he observes that his efforts fall short of the desired end. Arminius declares emphatically that there is in this homo sub lege a struggle of the mind and

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8) Cum sine lege viveret, malum faciebat sine ullo renisu mentis aut voluntatis. (p. 41.)

9) Non modo ipsius regenerationis expers, sed et omnium, quae regenerationem praecedere solent. (p. 2.)

10) Vere dici non potest, quod irregenitorum nemo totam legem intelligat. (p. 36.)

11) Respondeo secundo, neque hoc usquequaque vere dici, toti legi neminem (irregenitorum) assentiri. (p. 37.)

12) Velle bonum non est proprium regenitorum, convenit enim etiam non regenitis. (p. 53.)

conscience against sin.[13] He is not altogether flesh;[14] only by metonymy could he be called thus,[15] namely, there is flesh everywhere in him, and its power is felt in his every action, but there is also something which feels this power of the flesh as an element foreign to itself. Hence one might say, the whole person is flesh, but not all of the person is flesh.[16] And Arminius leaves no doubt that he understands the term flesh in its common signification of natural depravity.[17] The Arminian homo sub lege still sins, sins continually, and cannot quit sinning.[18] His will feels the tyranny of lust.[19] Hence the homo sub lege might be called homo carnalis;[20] but it must be borne in mind that the homo sub lege sins under protest,[21] and this protest is not carnal.[22] In order to properly fix his spiritual status it is necessary to make a distinction:[23] "The homo sub lege is carnal and a servant of sin, *and* he is under the Law, *i. e.*, he consents to the Law and declares it to be a good Law." "He may be said to commit sin, not in so far as he is under Law and acknowledges the goodness of the Law, but in so far

13) Ajo et affirmo in homine sub lege existente necessario luctam esse inter mentem et conscientiam justa et honesta praescribentem et affectus peccati ad illicita et vetita impellentis. He cites Petrus Martyr: Non diffitemur aliquam pugnam esse interdum in hominibus non regeneratis. (p. 34.)

14) Nego in irregenitis nihil esse praeter carnem, irregenitis, inquam, illis, qui sub lege sunt. . . . Est in hominibus sub lege existentibus caro et aliquid praeter carnem. (p. 45.)

15) Totus homo caro = modus loquendi metonymicus. (p. 47.)

16) Dico totum hominem carnem dici posse, at non totum hominis. (p. 47.)

17) ex carne aut secundum carnem, id est, ex depravata natura. (p. 39.)

18) Peccatum in homine sub lege existente suo quodam jure dominium exercet. (p. 23.)

19) Voluntas . . . non libera, sed infirma et coacta, sustinens potentiam tyranni. (p. 46.)

20) p. 24: homo carnalis *et* sub lege existens.

21) Sub lege existens ita est peccati servus, ut illi non pleno consensu, sed reclamante conscientia serviat. (p. 35.)

22) Mens condemnans peccatum et justificans legem non est caro. (p. 48.)

23) Est in homine sub lege duplex respectus. (p. 39.)

as he is carnal and the servant of sin." (p. 39.) His mind may be called carnal in a manner (aliquo modo), namely, in so far as it dwells in a carnal person and because the flesh fights against it, renders the whole person captive to the law of sin, and thus predominates in that person (p. 48); but in charging the guilt of a sin committed by this person one must discriminate, and lay the blame not so much on the person himself as on the violent impulse to sin which he received.[24] Aside from this impulse the person is good; his mind, his intellect, his will are directed toward what is good (quod bonum est expetens, p. 46), and it would be incorrect to say that there is in the homo sub lege nothing that is good.[25] Yea, one would heap reproach upon God by calling the above good qualities flesh.[26] Arminius has also indicated the extent and the practical efficiency of the good qualities of the homo sub lege. True, he has declared that the power of sin in him is not broken by the Law.[27] But Arminius is far from saying that the homo sub lege has no power at all in the struggle with sin. He speaks of hominis sub lege existentis imbecillitas (p. 22), of the infirmity of his will (p. 46), and he holds that in the struggle in which the

24) Sub lege constitutus patrat quidem peccatum, sed contra conscientiam et renitente voluntate. *Quare* (!) non tam ipsi quam peccati violento impulsui peccati causa *et culpa* (!) est transcribenda. (p. 41. — Italics ours.)

25) Nego nihil esse in homine sub lege cui bonum inhabitet. (p. 46.) In hominibus sub lege existentibus est mens, quae veritatem aliquam de Deo et τὸ τοῦ θεοῦ γνωστόν novit, Rom. 1. . . . justi et injusti notitiam habent, Rom. 2. . . . est mens, quae novit concupiscentiam esse malam, Rom. 7. . . . quae dicit non furandum, non adulterandum, Rom. 2. . . . *Irregenitis nonnullis tribuitur quaedam illustratio Spiritus sancti, Hebr. 6, 4., agnitio Domini et Salvatoris Jesu Christi,* 2 Petr. 2, 20., *viae justitiae cognitio,* 2 Petr. 2, 21., voluntatis Domini notitia, Luc. 12, 47., donum prophetiae etc. (p. 45. — Italics ours. See also p. 56.)

26) Ista talia, qui carnis nomine insignire audet insignem Deo et ipsius Spiritui injuriam facit. (p. 45.)

27) Iis, qui sub lege sunt, peccatum dominabitur. (p. 16.) Lex, licet spiritualis sit, tantum non habet virium, ut carnis ad mala et legi contraria proclivitatem inhibere possit. (p. 23.) Lex in hominibus sub lege existentibus impedire nequeat peccati vigorem et operationem. (p. 23, and elsewhere.)

homo sub lege engages with sin the flesh conquers *plerumque,* as a rule, but not every time (p. 35). To sum up, the Arminian homo sub lege possesses some very respectable qualities which are usually looked for only among believers in the grace of God.

How did he come into the possession of these qualities? Arminius declares that the consensus legis, the assent to the teaching of the divine Law, which is the distinguishing mark of the homo sub lege, is not of the flesh, nor of the nature of the flesh, *i. e.,* it does not spring from the depraved nature in man. (p. 39.) Neither is this consensus an exclusive mark of the regenerate, showing that regeneration has taken place in them by the operation of the Holy Spirit.[28] It might be ascribed to the regenerating Spirit in a certain sense, to-wit, in so far as the Holy Spirit by the discipline of the Law prepares a person for regeneration.[29] But this aliud quid in the homo sub lege, this element which deserves to be called neither flesh nor spirit,[30] is a dormant faculty in the natural man which has only been roused into action by the advent of the Law.[31] Since it is not a new birth, nor part of the old body

28) consensus ille non proprius hominis regeniti neque Spiritus regenerantis proprius effectus. (p. 36.)

29) Apparet aliquas Spiritus sancti actiones occupari circa non regenitos sed regignendos, et quaedam ex illis opera (see note 25) existere in animis nondum regenitorum sed regignendorum. An vero haec opera sint Spiritus, quatenus est regenerator, nihil statuo. Scio Apostolum Rom. 8. distinguere inter Spiritum adoptionis et servitutis. Scio 2 Cor. 3. distingui inter ministerium legis et mortis, et ministerium evangelii et Spiritus. Scio Apostolum ad Galatas 3. dicere, Spiritum non accipi ex operibus, sed ex fide evangelii Christi. Et distinguendum existimo inter Spiritum, quatenus sibi templum praeparat, et qua idem templum ut sanctificatum inhabitat: quamquam magnopere pugnare nolim, quin actiones et opera ista Spiritui regeneratori tribui possint, non qua regenerat, sed qua corda ad regenerationis renovationisque efficientiam suscipiendam praeparat. (p. 58 sq.)

30) Illud autem aliud a carne hoc ipso capite non spiritus ab Apostolo, sed mens appellatur. (p. 46.)

31) In homine sub lege duplex est respectus *propter legis adventum.* (!) (p. 39.) Velle bonum ipsi adest *ex affectu legis et mente* eam ut justam et bonam *approbante.* (p. 60.)

of sin, it follows namely that it has always existed in man, that man is not utterly depraved by nature.

We need not think it strange, says Pelt,[32] that their (the Arminians') genuine teaching has frequently been termed Romanizing because of its tendency in a Semi-Pelagian direction. Moehler (Symbolik, 2d ed., p. 2618, and still in 6th ed.) has recognized this kinship, and indeed, it is true that the Arminians believed the freedom of man which was active in the fall to be still in force after the fall, and that man's higher faculties, which are not dead but still exist, need only be roused.

Pelt also relates (p. 527) that Arminius was reproved by his colleague Gomarus, because the latter held that Arminius' teaching filled men with pride even more than the teaching of papists inasmuch as it would not ascribe so important a matter as a righteous disposition in man to a divine causation. True, Arminius has ever declined Pelagian kinship; even in the treatise before us he devotes one entire thesis to the following heroic effort:

I shall fully show that no heresy, either of a Pelagian or any other nature, can be deduced from the view here expressed (*viz.*, that Rom. 7 does not treat of the regenerate), but that this view quite plainly controverts Pelagianism and signally and purposely refutes its fundamental error. (p. 14. 145 ff.)

But this is, at best, a pathetic delusion. Arminius is not a Pelagian in his own view and conception of Pelagianism. His reasoning is shrewder, his distinctions nicer, his language more Scriptural, than that of Pelagius. But no amount of declamation, no display of holy horror can save Arminius from the just imputation of a purely Pelagian grain and a Pelagianizing tendency in his theology. What has been noted of his homo sub lege suffices to stamp him as a theologian who regards the spiritual status of the natural man to be other than that of utter incapacity. Of course, if this is true that the natural man is not dead in trespasses and sins, and that he is not insufficient to think or to will of himself aught that is good, it is quite

32) Herzog, *R.-E.* I, 530.

proper that his capacities are levied upon by God, that God requires him to exert the remnant of his powers to the limit, and that God restricts the operations of His Spirit only to the supplying of such renewing elements as natural man lacks. Regeneration will then be given a place far down the line of the ordo salutis,[33] and become an extended process.[34] The moral status of the homo sub lege will differ from that of the homo sub gratia in degree only, not in kind. The operations of the Law in the unregenerate will be pushed beyond the metes and bounds fixed for it; the Law will encroach upon Gospel territory, and spiritual phenomena will appear in man's state under the Law so much like similar phenomena in man's state under grace that it is practically impossible to distinguish the one kind from the other,[35] and Arminius himself grants that

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33) Vocatio . . . regenerationem praecedit. (p. 8.) Vera et viva in Christum fides regenerationem stricte sumptam praecedit. (p. 12.) Regeneratio, poenitentia, and resipiscentia are synonymous terms. (p. 12.) Resipiscentia and renovatio vitae are synonyms. (p. 9.) *Μετάνοια* is an effect of faith and the same as vitae renovatio. (p. 9.) Regenerationis partes essentiales sunt mortificatio et vivificatio. . . . Regeneratio stricte sumpta mortificatione veteris hominis novique vivificatione constans. (p. 12.)

34) Regenerationis negotium non ita se habet, ut homo secundum aliquas suas facultates regeneratus, secundum aliquas maneat prorsus in vetustate depravatae naturae: sed ita est comparata secunda ista nativitas, ut prima, qua homines nascimur, integre quidem humanae naturae participes, at non in perfectione virili: sic quoque omnes hominis facultates vis regenerationis pervadit nulla excepta, at non perfecte primo momento, gradatim enim provehitur, et per quotidianos profectus, usque dum ad plenam et virilem aetatem in Christo producatur. (p. 28 sq.) Regenitus homo, ut ille nobis stricte definiatur, non a coepta Spiritus sancti actione seu operatione, sed ab eadem perfecta ita appellatur. (p. 8 sq.)

35) Regenitus homo *non* est, qui illustratus est, donum coeleste gustavit, particeps factus est Spiritus sancti, gustavit bonum Dei verbum et virtutes futuri saeculi; . . . neque qui inquinamenta mundi per agnitionem Domini nostri Jesu Christi effugit, et viam justitiae cognovit; . . . neque qui legem audit, legis opus in corde suo scriptum habet; . . . neque qui in nomine Domini prophetavit, diabolos ejecit, qui omnem fidem habet, adeo ut etiam montes transferat; neque qui se peccatorem agnoscit, ob peccatum dolet, etiam tristitia secundum Deum affectus, qui fatigatus est et laborat sub onere peccatorum suorum; . . . neque qui novit se caecum esse,

the dividing line is not easily fixed.[36] His homo sub lege struggles against sin as much as his homo sub gratia; his homo sub lege wills that which is good as much as his homo sub gratia; his homo sub lege is overpowered by evil, so is his homo sub gratia; his homo sub lege is morally imperfect, so is his homo sub gratia. The whole difference between the two can be expressed in one word: PLERUMQUE. The homo sub lege is conquered plerumque, the homo sub gratia conquers plerumque. Quantity only, not quality, decides the question whether a person is regenerate.[37] Arminian regeneration, when reduced to its lowest terms, will be seen to be nothing else than moral self-control. It is not the creation of a spiritual understanding; for an enlightened mind exists sub lege, it only receives greater light sub gratia; it is not the creation of a new will, for such a will exists sub lege, and its energy only is increased sub gratia. The only new element which comes in with regenera-

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aerumnosum, pauperem et nudum; . . . neque qui indignum se agnoscens vel oculos in caelum attollere, sed pectus percutiens dixit, Deus placator mihi peccatori. (p. 9 sq.)

36) coepta Spiritus sancti actio ... *etiamsi* illa regeneratio *sit*. (p. 8.) *Sit sane* agnitio peccati et tristitia secundum Deum *resipiscentiae initium*. These last words Arminius quotes from Beza, with his approval, and also the words in which Beza acknowledges a formal difference between himself and other theologians as regards the proper place to be assigned to poenitentia: "In eo a nonnullis discrepamus, non quod ad rem ipsam attinet, sed in ipsa dicendi ratione sive forma, quod illi volunt fidem esse alteram poenitentiae partem, nos vero μετάνοιαν (quo nomine intelligimus vitae renovationem ex Scripturae consuetudine) dicimus esse fidei effectum. (p. 9.)

37) The remark on p. 8: "regenitus a Spiritus sancti actione perfecta (quod ad partes illius essentiales, *licet non quoad quantitatem et gradum*) ita appellatur," does not save Arminius from the above charge. In these words he merely grants degrees of sanctification among the regenerate. He says on p. 28: "quod homo non plene et perfecte regeneratur, quamdiu in hac vita est, concedo juxta Scripturam, sed recte intellectum, nempe ut illa perfectio non de ipsius regenerationis essentia partibusque essentialibus, sed *quantitatis gradu et mensura* intelligitur." On p. 35 he speaks of the struggle against sin as it takes place in the unregenerate and the regenerate: "Discrimen inter hasce duas luctas est planissimum *ex eventus diversitate;* in illa enim" (in the unregenerate man, particularly, the homo sub lege) "caro vincit *plerumque*, hic vero Spiritus *plerumque* superat, evaditque superior."

tion in the Arminian view is the subjugation of concupiscence, the mortification of the flesh.[38] And it may justly be questioned whether even this much can be granted in view of the plerumque noted above. — In one place (p. 8) Arminius defines regeneration by justification and sanctification.[39] This was probably done in order to bring out the full meaning of the phrase "to be under grace," which Arminius holds to be equivalent to being regenerate. In the preceding paragraph he had spoken of a twofold effect of grace: to absolve a sinner from the guilt of sin and from damnation, and to bestow upon him the spirit of adoption and of regeneration, and to quicken, lead, urge, and govern him by the Spirit. (p. 7.) But it is altogether contrary to his general aim to assume an early beginning for regeneration. Moreover, justification is by faith, and Arminius declares that true, living faith in Christ *precedes* regeneration. (p. 12.) Unless Arminius understands by justification something else than the sinner's pardon, and by justifying faith something else than the believing appropriation of Christ's merit, he cannot represent justification as posterior to faith in Christ. Besides, the collocation of two such intrinsically different acts as justification and sanctification as component parts of a whole (regeneration) almost compels one to believe that justification in the theology of Arminius is something akin to the justification taught by Romish theologians, and that it re-

38) True, Arminius says p. 54: "Regeneratio non tantum mentem illuminat, voluntatem conformat, sed et affectus cohibet et ordinat, et membra externa et interna in obsequium legis dirigit," but his adversatives "non tantum — sed et" in this statement carry a significant meaning. He has said p. 46: "*In nonnullis irregenitis* praeter carnem est *mens cognitione Evangelii collustrata*," and of the same individual on p. 60: "*velle bonum ipsi adest* ex affectu legis et mente eam approbante." Hence, the illumination of the mind and the conformation of the will to the Law cannot be criteria of the regenerating act, except quantitatively. The decisive element in regeneration is this: "*non tantum vult* id quod bonum est homo regeneratus, *sed etiam facit*." (p. 53.) "Si habitaret (bonum) in carne ipsius" (*i. e.*, the unregenerate person), "tum carnis vires et cupiditates inhiberet, ne boni voliti perpetrationem impedire posset." (p. 48 sq.)

39) vocatio justificationem et sanctificationem, *id est regenerationem*, praecedit.

quires not merely faith in the atonement of Christ, but faith supplemented by good works, fidem caritate formatam. All the more, because whenever Arminius defines regeneration in the strict sense and names its essential parts he speaks only of the mortification of the flesh and the renewal of life.

To sum up, Arminian soteriology is a theological gerrymander. The Scriptural boundaries of soteriological terms have been shifted, homogeneous parts have been separated and forced into heterogeneous associations. The Law has become, in part, a Gospel; and the Gospel is, in part, a non-saving Gospel. A state has been created for the candidate for divine grace in which he has true and living faith in the Redeemer and yet is without the divine pardon; in which his sins are become terrible, while his Savior is become very dear to him, and yet there is no influence exerted by the latter against the former. If this Arminian homo sub lege dies, whither will he go? There ought to be an intermediate state in the hereafter corresponding to the middle ground occupied by the homo sub lege in his temporal life. It is out of the question that a sinner who has not received the divine absolution should be admitted to heaven; on the other hand, it is impossible that one who believes should be damned. The practical effect of Arminian teaching on sin and grace, Law and Gospel, justification and sanctification must be to beget uncertainty, doubt, despair. The Arminian pupil, we imagine, if he is a conscientious, serious person, will be anxiously feeling his spiritual pulse to discover the throb of the new life; he will be keeping a close record of his spiritual experiences and will determine his spiritual status by the rule of Arminius' plerumque. He must be a very conceited or a light-minded person if he manages to strike a balance which leaves him a margin to his credit. Every honest and unsparing computation of the issues of his conflicts with sin will leave him a man with a sore heart and firmly enjoined not to look away from his spiritual defeats to Him who "daily and richly forgives all sins to all believers." Verily, it is a situation not pleasant to contemplate.

Now, this Arminian homo sub lege is the speaker in Rom. 7, 13—35. Arminius indicates the connection and the scope of the passage thus: In ch. 6, 12. 13 the apostle had urged all believers at Rome to wrestle strenuously with sin and not to allow sin to rule them, but to surrender themselves and their bodies to God. In order to animate them for this struggle he had placed before them in v. 14 the certain hope of victory, by assuring them that sin would have no dominion over them, because they were not under the Law but under grace. (p. 13.) This statement Arminius takes literally and resolves into four propositions: 1. Christians are not under the Law. 2. Christians are under grace. 3. Sin has dominion over those who are under the Law. 4. Sin has no dominion over those who are under grace. These four propositions, Arminius claims, the apostle sets out to prove in the remainder of the sixth, the entire seventh, and the first part of the eighth chapter. (p. 16.) With the third proposition the apostle is occupied ch. 7, 5—25. V. 5 reproduces ch. 6, 14, and with its corollary in v. 6 states that sin has dominion over those who are under the Law. Vv. 7—25 contain the exposition, until v. 13 the apostle is occupied in showing in what manner the motions of sin bring forth fruit unto death, namely, not by the fault but merely by the occasion of the Law, which rouses sin by forbidding it and then slays the sinner with its curses for having committed sin. In v. 15 and to the end of the chapter the apostle offers three reasons why the motions of sin are vigorous in the members of the body: 1. because the Law is spiritual, but the person who is under the Law is carnal; 2. because the person under the Law wills what is good, but cannot accomplish his desire, since good is not yet indwelling in him; 3. because he finds in himself two conflicting laws, or norms of action, and the good law succumbs to the evil. Throughout his treatise Arminius employs strict logical forms: every statement of the apostle is either a propositio (major) or an assumptio (minor) or a conclusio, and to the very first page of his treatise he has appended a formidable chart, — literally an attempt at demonstratio ad oculos, — in

which the apostle's argument is presented, with the glamor of logical precision, under heads, subheads, divisions, and subdivisions, causing one to feel unbounded astonishment at the dialectic perfection of Paul (perhaps the blessed saint would be amazed himself if he were to see this production of the Dutch professor!).

It is not necessary to enter into this labyrinth of logic. Suffice it to point out a few of the exegetical defects of the treatise.

1. Primum omnium connexio vers. 14. cum superioribus attendatur: particula enim rationalis (γάρ) connexionem indicat cum superioribus: quae connexio indicat hic agi de eadem re, quae ante tractata est: et pronomen, *Ego,* de eodem homine intelligendum est, qui antea per idem pronomen est significatus. Actum autem est antea de homine sub lege existente etc. (p. 27.)

Primum omnium it is necessary to attend to another matter which neither Arminius nor his followers have noticed: the significant change of tense which begins at v. 14. All the main verbs after v. 14 are in the present, all the main verbs before v. 14 in the aorist tense. At this point the apostle "begins to declare his present experience, and changes the past time for the present, in which he continues afterwards to speak to the end of the chapter."[40] He had portrayed "his ante-Christian past; he is now describing his Christian present." (Stoeckhardt, *Roemerbr.,* p. 333.) The force of γάρ has been overestimated by Arminius. In a strict construction of the clause its force extends directly to οἴδαμεν alone, and mediately to the contents of οἴδαμεν. The fact that the apostle possesses *knowledge* of the spiritual character of the Law and of his own carnal nature cannot be offered as the *reason why* "sin by the commandment became exceeding sinful." Sin was always sin, and the Law always was the sin-revealer, independent of any man's knowledge or observation of this fact. Γάρ is a simple con-

40) Haldane, *Exposition of the Epistle to the Romans,* with remarks on the commentaries of Dr. Macknight, Prof. Moses Stuart, and Prof. Tholuck. New York, 1857. (p. 296.)

nective; its force is to affirm what has been said before, and to imply that the hearer or reader gives his consent to what is being stated in affirmation.[41] It is the colloquial *ja* of the German, or "don't you know" of the American. The apostle now proceeds to appeal to a fact in the present consciousness of his readers: "Wir wissen ja, dass," etc.; "we are aware, don't you know," etc. This knowledge that "the Law is holy, and just, and good" is knowledge which the apostle and his readers possess in their present state, and the unmistakable fervor and devoutness with which he gives utterance to this knowledge is a mark of their present state. Formerly, when the Law became the occasion for their being deceived and slain, v. 11, they should have found it difficult, indeed, to say: Oh, holy, just, and good Law! I die by sinning against thee, but I die with eulogies upon thy excellency on my lips! At that time the Law "worked wrath," ch. 4, 15; it kindled their carnal ire and enmity against its holy demands and its holy Author. At that time the Law was considered a grievous bore, unjust, and evil; now the law-breaker considers himself an evil person and the Law unblamable.

2. In v. 17 Arminius concedes a point to an opponent:

> Adverbia ista (*νυνί* and *οὐκέτι*) respectum notare ad tempus antecedens, verissimum esse concedo, et quidem commode locum ita explicari: olim quidem ego malum illud patrabam, at jam non amplius ego id perpetro. Sed nego tempus antecedens integrum statum ante regenerationem complecti. (p. 41.)

He holds that the apostle refers to the state under the Law. It is necessary to note here that Arminius denies that the apostle refers to his own personal condition in any part of this chapter, and holds that he is impersonating another individual or class of individuals. This view is plausible as long as the *present* spiritual status of the apostle is the means of illustrat-

41) See Winer, *Gramm. d. Neutest. Sprachid.* 7th ed. by Luenemann, p. 415. — Stewart comments: "*Γάρ* illustrantis et confirmantis; for the sequel is designed to illustrate and confirm what he has said in respect to the law and sin." (l. c., p. 327.)

ing what he says about the individuals whom he impersonates. Now, Paul certainly was not an unregenerate person of the second order, *i. e.*, homo sub lege, at the time when he wrote these words. Nor is there any warrant in the section which begins at v. 13 or 14 to assume that the apostle employs the figure of parusia.[42] If *νυνί* and *οὐκέτι* express time, there is no escape from the conclusion that the regenerate Paul is describing what occurs in the regenerate. Stewart has dropped the temporal meaning of these particles,[43] and quite properly. "Both *νυνί* and *οὐκέτι* carry logical force; the latter expresses what can no longer be held, or claimed, after what has been stated." (Stoeckhardt, p. 330.) Inasmuch as the apostle does what he hates, his true ego is not the real perpetrator of the act.

3. Homo ille, de quo Apostolus agit sub sua persona, *carnalis* esse dicitur: at homo regenitus et sub gratia constitutus non est carnalis, sed spiritualis: ergo etc. (p. 27.) Idem homo, de quo Apostolus hic agit, dicitur eodem versu 14. *venditus sub peccato*, seu, quod idem est, mancipium et servus peccati venditione factus, qui titulus hominibus sub gratia constitutis nullo sensu adaptari potest. (p. 31.)

This is the great offense to Arminius, Grotius, Clarke, Macknight, Stewart. They press the expressions *σάρκινος* and *πεπραμένος ὑπὸ τὴν ἁμαρτίαν*. True, this is strong language, perhaps the strongest found in Scripture on the fell power of sin even in believers. If these expressions really denote what all advocates of the Arminian view, from Theodoret to Tholuck, have claimed, *viz.*, absolute bondage under the tyranny of sin such as exists in natural man, — if there is nothing in the language of the apostle in this context to offset their dire force and to show in what sense the apostle desires to have these awful terms understood, Arminius would be right. — We would

42) Stoeckhardt, l. c., p. 333.

43) "*Νυνί*, properly a particle of time, *now*, is also employed (as *now* in English) very frequently as a mere *continuative* of argument, denoting that what follows is connected with, and grows out of, what goes before. It is as much as to say: 'In these or in such circumstances, the case being as represented, then it follows,' etc." (l. c., p. 333.)

point, first, to the force of *οὐ γινώσκω* in v. 15. Arminius renders: "non agnosco, id est, non probo." (p. 33.) It cannot be proved that *γινώσκω* has this meaning in the New Testament.[44] *Γινώσκειν* corresponds to יָדַע and signifies "to acknowledge as one's own." The apostle declares that between his true self and the sin which he commits there exists no congenial relation. His own sin is something foreign to him; he views it as a strange element, as an intruder. He commits it, and when he has committed it he starts from it with horrible surprise and exclaims: Who has done that? Not I? No, I renounce all connection with it! Psychological doubts are raised at this point. But they apply with equal force to the advocates of the Arminian and of the Augustinian interpretation. The difference is only this: In the Arminian view it is the homo sub lege, in the Augustinian the homo regenitus who talks as above. We can afford, therefore, to make Stewart's reply our own: "All speculative metaphysical questions would here be entirely out of place. One might ask: 'Is it true, then, that a man does what he is unwilling to do and hates to do? This would be not only to represent him as acting against predominant motives, but as a machine who could not follow his own inclination! And on the ground of some systems of metaphysical philosophy the whole would indeed be an unaccountable affair, as it is here represented by the apostle; although such philosophy is not unfrequently insisted on, and urged as being all-important in theology. But still the apostle might make the appeal, for his own triumphant vindication, to the breast of every man on earth, where the moral warfare has been carried on, as he describes it, between conscience and passion. And a most exact and striking picture it is too. The demonstration of its correctness is *internal,* in the very consciousness of the soul; it depends not on metaphysics and ratiocination." (p. 330.) For Stewart's "conscience" we substitute "the new man."

44) Stoeckhardt, p. 328 f., presents the evidence from Cremer and Grimm.

We would point, in the second place, to the statement *συνήδομαι τῷ νόμῳ* in v. 22. Arminius renders: "condelector legi," in the sense of "cum lege," *i. e.*, I delight and the Law delights; I delight in the Law, and the Law delights in me. "*Verbum συνήδομαι mutuam delectationem,* quae est inter hunc hominem et legem, significare videtur, qua et homo hic legi et lex homini isti condelectetur. Condelector legi, id est, delector cum lege, eadem mihi placent, quae legi." (p. 76 f.) This interpretation necessitates such a strong personification of the Law that the calmly reflecting exegete will shrink from adopting it. Hofmann points to the force of the Greek idiom in such combinations as *συγχαίρω, συνήδομαι, συλλυποῦμαι,* and states that *συν* in these compounds signifies no more than the appropriate form of interest which one takes in a certain matter, either by rejoicing or by feeling grieved.[45] The apostle here uses an expression which in the judgment of Haldane, Frazer, and others is decisive of the character in which he speaks. "None but the regenerate delight in the Law of God."[46] Stewart has felt the force of this expression so much that he turns upon the advocates of the Augustinian interpretation with a countercharge, urging against them what is usually urged against the advocates of the Arminian interpretation, *viz.*, that single words and phrases in this discourse must not be given an extreme meaning.[47] Just this extremeness, this exegetical radicalism,

45) Stoeckhardt, p. 342.

46) Haldane, p. 302. He adds this critical remark: "Mr. Stewart, after the Arminian Whitby, and the Arian Taylor, has referred to a number of passages in order to lower the import of this term. But they have no similarity to the present case. . . . Whoever wishes to examine them may consult Mr. Frazer's work on Sanctification, in which they are most satisfactorily proved to be misapplied and wrested to the perversion of the truth."

47) "If any one is disposed to urge here the strength of the expression *συνήδομαι τῷ νόμῳ,* as being inconsistent with an unregenerate state, he will do well to look back on v. 14, and ask whether the expression there, on the other side, is not still stronger. The truth is, in a contrast like this, where the mind of the writer is wrought up to a high pitch of feeling, the mere *forms* of expression cannot in themselves go very far toward establishing any principle of doctrine. It is *to the object at which the writer*

is what has blurred Arminius' treatise and most of those who have followed in his tracks. He fairly rings the changes on such expressions of the apostle as: "I am carnal, sold under sin." These expressions overshadow everything else in this discourse to his mind.

We should point, thirdly, to ὁ ἔσω ἄνθρωπος in v. 22. Here Arminius labors to show from 2 Cor. 4, 16 and Eph. 3, 16, and from a host of citations, beginning with Clemens Alexandrinus and ending with Johannes Driedo, that ὁ ἔσω ἄνθρωπος is — the soul![48] This is refreshing. Paul, then, rises to state solemnly that he delights in the Law, and so as not to be misunderstood, he adds: It is not my body, eyes, ears, feet, hands that delight, but my soul. It is certainly good to be exact and precise in one's statements, but if one were to tell us: I walked to the library, — understand, my feet walked! — we would hardly think that the explanatory clause was added in the interest of precision; it would rather leave the uneasy

is aiming that we must look. . . . But if any one insists on urging the forms of expression, I must ask him first to construe v. 14 by the rule which he himself here adopts."

48) Interior homo ex vocis etymo relative et opposite dicitur ad hominem exteriorem. Duo enim sunt in uno homine homines, unus inter alterum existens, alter istum priorem in se habens. Ille est occultus cordis homo, hic externus corporis homo: ille inhabitans, hic qui inhabitatur; ille ad invisibilia et incorporea bona comparatus, hic ad terrena et visibilia: ille immortalis, hic mortalis et morti obnoxius. Nulla in duabus istis vocibus syllaba est, quae regenerationis et novitatis ex regeneratione existentis vel levissimum indicium det. Sed voces istae, Homo interior, regenitus et novus, hunc inter se habent ordinem, quem ipsae voces prae se ferunt primo intuitu. Interior homo notat subjectum, regenitus actionem Spiritus sancti regenerantis, novus qualitatem in interiore homine per regenerationis actum existentem. Scripturae sensus et usus non est huic significationi adversus, (?) quin optime cum ea consentit: (?) quod apparebit ex locorum . . . consideratione. . . . Hoc loco (2 Cor. 4, 16.) internus et externus homo non pro novo et vetere, sed pro incorporeo et inhabitante, a parte interiore hominis, anima scil. denominato etc. Ad locum Eph. 3, 16. 17.: . . . hic apparet per interiorem hominem denotari subjectum circa quod Spiritus sanctus versatur sua actione et operatione, quae hic corroboratio appellatur: quod etiam ex synonymo versu sequente posito patet: ut inhabitet Christus per fidem in cordibus vestris. Cor n. et interior homo pro eodem sumuntur." (!) (pp. 62—66.)

impression that the speaker meant to question our mental capacity. Of course, the apostle's delight was not a corporeal act, mere physical, animal delight; he did not clap his hands, nor did he raise a shout, nor did he dance like King David before the Ark, when he reflected upon the holy Law. His delight was a mental, internal, moral act, consisting in approving, admiring thoughts and loving desires, all centering upon the Law as an object of his affection. But it was hardly necessary for him to tell his readers this. They would have understood him correctly without the clause *κατὰ τὸν ἔσω ἄνθρωπον*. — Stewart has not a word to say in loco about this *ἔσω ἄνθρωπος*. In his remarks on v. 23 he devotes one entire sentence to him: "As to *νοός* (Gen. of *νοῦς*), it evidently means the same thing as the *ἔσω ἄνθρωπος* above." (p. 338.) Clarke says:

The following observations of a pious and sensible writer on this subject cannot be unacceptable: "The inward man always signifies the mind; which either may, or may not, be the subject of grace. That which is asserted of either the inward or outward man is often performed by one member or power, and not with the whole. If any member of the body perform an action, we are said to do it with the body, although the other members be not employed. In like manner, if any power or faculty of the mind be employed about any action, the soul is said to act. This expression, therefore, I delight in the Law of God after the inward man, can mean no more than this, that there are some inward faculties in the soul which delight in the Law of God. (Sic!) This expression is particularly adapted to the principles of the Pharisees, of whom St. Paul was one before his conversion. They received the Law as the oracles of God, and confessed that it deserved the most serious regard. Their veneration was inspired by a sense of its original, and a full conviction that it was true. To some parts of it they paid the most superstitious regard. They had it written upon their phylacteries, which they carried about with them at all times. It was often read and expounded in their synagogues: and they took delight in studying its precepts. On that account, both the prophets and our Lord agree in saying that they delighted in the Law of God, though they regarded not its chief and essential precepts."

This is all not relevant. The point to be established is: Was there a reason why the apostle should declare that his delight in the Law was located in certain faculties of the soul

which he possessed, and not anywhere else — whether this is not meaningless redundancy, to put it mildly? The truth is that Arminian exegesis does not exactly know what to do with this ἔσω ἄνθρωπος. And yet this inward man is a distinct quantity in Pauline soteriology. "The inward man is a term used only by Paul, and in reference to those who are regenerated. It is the new or spiritual nature, not merely the reason and conscience. Than this nothing can be more obviously characteristic of the Christian. Notwithstanding the evil of his corrupt nature, he is conscious of delighting in the Law of God in its full extent." [49]

Lastly, the doxology in v. 25 deserves notice: εὐχαριστῶ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. "This doxology yields no satisfactory meaning, unless it is stated at the same time why and for what the speaker (Christian) thanks God." (Stoeckhardt.) The following verse states cause and contents of the apostle's gratitude. He has bewailed his lot while in his body of sin and exercised by the members of sin which dominate the new life in him so often and so grievously. But he rises from this humiliating contemplation with praises for his dear Lord Jesus and His grace. He knows both and he has both, and he thanks God for both on this extraordinary occasion; for grace must become dearer and more precious to the child of God just after he has instituted a review such as the apostle had done in the preceding verses. Even Arminius feels that this εὐχαριστῶ could only have been spoken by a regenerate person. He proposes, therefore, that Paul speaks these words, "quod ipse *in sua propria persona* liberatus sit ab illo corpore peccati, de quo egit, et cui obnoxius est homo iste, cuius personam sustinuit." (p. 94.) Throughout the chapter Paul, in the view of Arminius, had sustained the character of another, namely, of the homo sub lege. At the last verse, and after he had exclaimed: "O wretched man that I am!" he turns to his reader and says, in effect: "Personally, you must understand, I do not feel this paroxysm of grief; on the contrary, I have

49) Haldane, l. c., p. 303. Stoeckhardt, p. 342.

cause to thank God for my own state under grace. I was only enacting for your instruction the sad despair which ultimately seizes the homo sub lege." Everybody will feel that this change of subject which Arminius suggests within the narrow limits of two brief clauses does violence to grammar, to logic, and to psychology. It is not a reasonable view at all. Stewart takes εὐχαριστῶ κτλ. to be "an exclamation from sympathy for the guilty and wretched sufferer, who had just been described. It should be read as in a parenthesis; for to a parenthesis it clearly belongs, inasmuch as it breaks in altogether upon the thread of discourse (!), and is simply an anticipation of what is about to follow in ch. VIII. Reiche holds the whole clause to be merely a gloss from the margin, which has crept into the text, and disturbs and deforms it. But to resort to this whenever we meet with any special difficulty of explanation, does not seem to be a safe principle of criticism." (p. 339.) Surely not; but to suggest a parenthesis whenever words seem to "break in upon the thread of discourse" has practically the same effect on the passage in question as what Reiche proposes.

We see, then, that while the apostle has used in this chapter strong language regarding the influence which sin still has over the Christian, while he has introduced statements which, considered in themselves and outside of their present context, would certainly indicate the absence of grace from the heart of the person of whom he is speaking, he has also relieved this somber picture by a number of unmistakable rays of grace. As regards the somber parts, even Arminian exegesis cannot afford to press them too much. Haldane, replying to Macknight and Stewart, remarks pertinently:

> It is not to be admitted, as these writers take it for granted, that the phrase ("sold under sin") imports the height of wickedness. Let it be remarked also, that, as signifying the greatest wickedness, the expression is not more suitable to their own view than it is to that of those whom they oppose. If the Apostle speaks of unregenerate men, it must be in a character that will suit all unregenerate men. But all unregenerate men are not excessively abandoned to wickedness. Many of them are moral in their lives. (p. 297.)

This applies with equal force to Arminius' homo sub lege regignendus. Arminius seems not to have felt the inconsistency of first urging such expressions as "carnal," "sold under sin," "in me dwelleth no good thing," etc., almost to the bursting point, and then claiming all manner of good qualities for his still unregenerated homo sub lege. If he was sincere in the former effort, his homo sub lege is a moral monster, and differs in no respect from the most profligate, excepting in this that he *knows himself* to be a monster in sin. On the other hand, Arminian exegesis has urged beyond measure a degree of sanctification in the regenerate for which there is no practical evidence in the lives of our noblest and most spiritual Christians. Arminius' plerumque is urged by Stewart, thus:

I concede that Christians have a contest with sin; and that this is as plain and certain as it is that they are not wholly sanctified in the present life. It is developed by almost every page of Scripture, and every day's experience. That this contest is often a vehement one; that the passions rage, yea, that they do sometimes even gain the victory, is equally plain and certain. It follows now, of course, that as the language of Rom. 7, 14—25 is intended to describe a contest between the good principle and the bad one in men, and also a contest in which the evil principle comes off victorious, so this language can hardly fail of being appropriate to describe all those cases in a Christian's experience in which sin triumphs. Every Christian at once recognizes and feels that such cases may be described in language like that which the apostle employs. Here is the advantage which the patrons of this opinion enjoy, and which they have not failed to push even to its utmost extent. After all, however, the ground is unfairly taken, and unfairly maintained. For, first, it is *only a part* of the case. While Christians have many a contest in which they are overcome by sin, yet they must be victors in far the greater number of cases, if the whole be collectively taken. (!) If this be not true, then it cannot be true that "he who loveth Christ keepeth His commandments;" it cannot be true that "they who love the Law of God do no iniquity;" nor true, that "he who is born of God sinneth not," nor that faith enables him who cherishes it to "overcome the world." As, however, there is no denying the truth of these and the like declarations, and no receding from them, nor explaining them away as meaning less than *habitual victory* over sin, so it follows, that when vv. 15—25 are applied to

Christian experience, they are wrongly applied. The person represented in these verses *succumbs to sin* IN EVERY INSTANCE of the contest. The Christian must not — cannot — does not so fight against sin. To assert this would be to contradict the whole tenor of the Scriptures. (l. c. *Excursus* VII, p. 623 f.)

The passages quoted by Stewart, if understood in the sense which he assumes for them, are treated unfairly, when it is said that they declare a "*habitual* victory of the Christian over sin;" they declare more: "sinneth not," "doeth no iniquity" expresses not habitual but absolute victory over sin. Stewart weakens these passages when he reads less than this out of them. But can this be said of any Christian? Yes; the same apostle who wrote the texts which Stewart has quoted also wrote, in the same epistle: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Mark well: this is stated in the same discourse, and with reference to the same persons. The persons to whom John writes must say both: "I sin not!" and, "I sin!" And both statements must be taken at their full value. It will not do to strike a mean between them and to figure out an habitual victory, with a few occasional defeats. The former expression means: "I never sin!" the latter: "I always sin." But Pauline theology is required to help us to understand this contrast. The key is in Rom. 7, 14 ff. There is in the regenerate, and only in the regenerate, a sinning ego and a non-sinning ego, due to the new birth which has produced a new man in the sinner, distinct from the old man who is still present. Both egos are the same personage, the same individual; and thus it is that the Christian can make these contradictory statements: I acknowledge no relation between myself and sin — *οὐ γινώσκω*! and, "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." He can say — and the statement is the exact exhibition of the spiritual status of every child of God —: "With the mind I myself serve the Law of God, but with the flesh the law of sin." *"I"* am doing *both;* the actor is the same individual,

but not the same character. *Ἐγὼ αὐτός* carries emphasis. The real true ego of the person whom Paul describes is the one which serves the Law of God; the other ego, which serves the law of sin, is a foreigner to this person. And so there is a twofold service constantly going on in the regenerate person: the service of faith, which works by love and finds the commandments of God to be not grievous; and the service of sin by the old nature which still clings to the regenerate and chafes under every holy restraint that is put upon it. Ceaselessly this war goes on in the Christian; and when the Christian looks at the one party in this strife, and identifies himself with him, as indeed he must, he says: "I am carnal, sold under sin, no good thing dwelleth in me;" but when he looks on the other party, and identifies himself with him, as surely he must, he says: I sin not! — "A Christian must never forget amid the misery of his sin in the present life what he is and possesses as a Christian, and must return thanks to God through Jesus Christ, our Lord, to whom he is indebted for being in his present Christian state, which is, nevertheless, a blessed state. — It has been shown that the passage, ch. 7, 13—25, supplements what the apostle had stated in the preceding chapter regarding the sanctification of Christians. His statements in ch. 6 and in the first part of ch. 7, to the effect that Christians are rid and free from sin, might be interpreted by ignorant persons to mean that Christians must be entirely purified from sin already in this life. This misconception was barred, indeed, by such statements as ch. 6, 12: 'Let not sin reign in your mortal bodies;' for an admonition of this sort presupposes that there is ever sin remaining in the Christian. Still the apostle once more meets expressly the Methodist delusion of perfect sanctification and shows in this passage that the characteristic mark of a Christian is not absolute sinlessness, but a conflict of the flesh with the Spirit, a conflict with indwelling sin. It is plain that this knowledge is calculated to keep the consolations of true faith abiding with the Christians, causing them never to put this fact out of their mind that they are justified before

God and saved by grace alone. Even the greatest saint, like Paul, is lost when he relies on his works, on his own piety, in the critical moment, in the judgment of God. These do not stand the test in that hour. Hence this passage may be summarized as follows: The apostle mourns and laments, in the name of all regenerate persons, the conflict between willing and doing, and the fact that the flesh still clings to him, sin still besets him and constantly hinders him in his performance of that which is good." (Stoeckhardt, p. 347 f.)

Arminian commentators have cited the consciousness of sin which appears in pagan writers[50] as evidence that the conflict which the apostle has described in Rom. 7, 14 ff. actually has occurred in unregenerate persons; that pagan minds have become imbued with the grandeur and goodness of moral perfection; that men who were never touched by grace have denounced and renounced sin. Arminian exegesis in Rom. 7 has triumphantly pointed to "the moral heathen."[51] Clarke cites Ovid, Terence, Horace, Arrian, Euripides; Arminius' countryman and contemporary, Grotius, had done this before, on a smaller scale; Tholuck has exhausted the literature of Greece and Rome for evidence that the heathen experienced moral struggles by reason of their "conscience enlightened by the divine Law." (Stewart, *Romans,* p. 331.)[52] The catalogue might be extended infinitely by drawing upon modern literature. Shakespeare, Goethe, Montaigne, Tasso, Tolstoi, all would contribute their liberal quota to a symposium of moral sentiment. A very recent author has written a book on the "Religion of the Poets." The secular press of the day is teeming with moral reflections every day in the year. Terms that bear the

50) See THEOLOGICAL QUARTERLY XI, 78.

51) Arminius himself gives this argument only passing notice when he quotes a remark of Calvin: "Nonnulli conscientiae pavoribus ante domantur vel formantur ad obsequium, quam imbuti fuerint cognitione gratiae, imo eam gustaverint." (p. 9 sq.)

52) Clarke in Rom. 7, 15. Grotius as quoted in Calov's *Biblia Illustr.* at same passage.

unmistakable mint-marks of ecclesiastical coinage have passed into common parlance. The modern homo sub lege — if he deserves so respectable a designation — has borrowed even the diction of prophets and apostles and talks in his way about a social regeneration of the race or of the nation, of moral uplifts, of enlightened sentiment, et id omne genus. But his conflicts with sin are not the soul-battle which Paul has pictured in Rom. 7, 24 ff. "Nihil huc Medea facit, aut quicquid hic geminum e gentilibus collegit Grotius," — references to Medea's speeches in Euripides' drama, or to other speeches of a cognate nature are altogether irrelevant in this connection, — this reply of Calov to Grotius is very much to the point. For "what is discussed at this place is not the conflict of desire with the intellect, or the strife between reason and will which the unregenerate experience when approving one thing in their deliberations and yet choosing its opposite and obeying the impulse of their affections, but the war of the spirit against the flesh which does not occur except in the regenerate."[53] Haldane says: "Though an unregenerate man disapproves of evil, he cannot be said to *hate sin*. This is characteristic of the regenerate, and of such only: 'Ye that love the Lord, hate evil,' Ps. 97, 10. It is characteristic of the Redeemer Himself: 'Thou hast loved righteousness and hated iniquity,' Hebr. 1, 9. The following words are decisive on the subject: 'The fear of the Lord is to hate evil,' Prov. 8, 3. Some suppose that what the Apostle says in this verse is to the same purpose with the noted heathen confession: 'Video meliora proboque, deteriora sequor.' 'I see what is better and approve of it; I follow what is worse.' But these propositions are not at all identical. The heathen confesses that he practices what he knows to be wrong, but his inconsistency arises from the love of the evil. Paul confesses that he does what is wrong, but declares that, instead of loving evil, he regards it with hatred and abhorrence." (p. 299.) Arminius does not succeed in showing a difference between the

53) Calov, *Biblia Illustr.*, ad Rom. 7, 15.

Christian's lucta carnis et Spiritus and Shakespeare's "compunctious visitings of nature," beyond the difference which he has indicated by his miserable "plerumque." This alone would be sufficient for passing judgment on his whole effort, and for warning men away from his treatise. Considering all the tendencies of Arminian teaching on the subject of regeneration and the character of regenerated persons, one cannot but feel that it would be a calamity if Stewart's hope should be realized: "I cannot but believe that the time is not far distant when there will be but one opinion among intelligent Christians about the passage in question, as there was but one before the dispute of Augustine with Pelagius. In this respect there is ground of trust that the ancient and modern churches will yet fully harmonize." It matters not per se whether a person interprets Rom. 7, 14 of the regenerate or the unregenerate, but when we look at the array of names on either side and think of the theological Richtung of the men whom Stewart marshals on the field of battle in his seventh excursus (p. 627), one is impressed with the idea that it matters a great deal per alia which way one interprets this passage. Over and against Anselm, Thomas Aquinas, Cornelius a Lapide, Luther, Melanchthon, Calvin, Beza, Spener, Buddeus, Koppe, and many others; and most commentators among evangelical Christians in Great Britain and in this country, all of whom interpret the passage of the regenerate, Stewart arrays Erasmus, Raphel, Episcopius, Limborch, Turretin, Le Clerc, Heumann, Bucer, Schomer, Franke, G. Arnold, Bengel, Reinhard, Storr, Flatt, Knapp, Tholuck, all the evangelical commentators on the continent of Europe known to Stewart, most of the English Episcopal church, and not a few of the Scotch, Dutch, and English Presbyterian and Congregational divines, all of whom are on the opposite side. We regret to note Bengel in this company. As to the Presbyterian divines in our country it should be stated that Hodge has followed the Augustinian view. A harmony such as Stewart has hoped for is possible only by setting aside most of the issues of the Pelagian controversy.

CAN MAN UNDERSTAND THE BIBLE BY HIS OWN NATURAL POWERS?

The Bible is a divine revelation. This implies that it can and should be understood. The written Word of God is not an abracadabra, a mystical and magical combination of letters and words. In order to produce its intended effects upon man it must first be understood by him. God's thoughts must first come in contact with man's thoughts. The human mind must first become aware of, and acquainted with, the divine mind. Thus, and thus only, can the divine Word produce its gracious results in man's heart. If it were otherwise, it would be sufficient to have an ever-closed copy of the Book on the parlor table; then also our missionaries might save themselves all the trouble of learning foreign languages and simply read the English or German Bible to the heathen and thereby expect to convert them. Then Paul could not have written what he has written 1 Cor. 14, 13—19 concerning the necessity of interpreting words spoken in an unknown tongue. But, as said, the Bible is not a mystical collocation of words. Its primary aim is to be understood. This we learn from such passages as Matt. 24, 15, Acts 8, 30, and Rom. 15, 4. That it *can* be understood appears from Eph. 3, 3. 4, 2 Tim. 3, 15. 16, and other passages.

But now the question presents itself: Can man understand the Bible by his own reason or strength? Can he attain the knowledge of Scripture by the natural powers of his own mind? As to this question there is in some minds some uncertainty, confusion of thought, and even positively erroneous thinking which arises, in a measure, from the failure to distinguish between literal knowledge and spiritual knowledge. The latter is that knowledge of Scripture which is coupled with assent and, in regard to its promises, also with confidence. It is, therefore, a practical knowledge. The former, however, is a mere intellectual acquaintance with the literal meaning of Scripture, whence it is properly called both intellectual knowl-

edge and literal or grammatical knowledge. It is also known as theoretical knowledge, historical knowledge, external knowledge, and so forth. Logicians call this kind of knowledge simple apprehension, as distinguished from judgment and reasoning. This term which has also been adopted by dogmaticians, denotes that the mind takes hold of something apart from other things. It designates that act of mind by which we merely become aware of something, or have a notion, idea, or impression of it brought into the mind. So the "apprehensio simplex Scripturae," or "cognitio sensus literalis" is a mere outward acquaintance with the literal meaning of Scripture. The mind merely perceives this intended sense of the words, without affirming, denying, or passing any judgment.

Now, is this literal knowledge attainable by the natural powers of man's mind? Some answer this question in the negative. They assert that no man can understand a single iota of Scripture, unless he have the Spirit of God. They assert that no unconverted person can perceive the proper sense which is contained in the words of Scripture and expressed by them, that is, the grammatical and literal sense, unless the Holy Spirit graciously enlighten or teach him. This assertion, however, is based on a misconception of the mission of the Holy Spirit. He was not sent that He might lecture on rules of Hebrew and Greek grammar and teach the meaning of words, but rather that He might give us the practical knowledge of Scripture.

But the above assertion also involves enthusiasm. It is tantamount to the claim of the enthusiasts that the Holy Spirit enlightens and converts men immediately, that is, without the external word. For so long as men do not perceive the meaning of the divine Word that Word stands to them in the relation of a nonentity. So far as they are concerned, it is practically the same as if it were non-existent. Through a non-existent word, however, the Holy Spirit does not sanctify and save sinners. "God grants His Spirit or grace to no one, except through or along with the preceding external Word." To say, therefore, that the literal knowledge of Scripture is not a prerequisite,

but the result of the gracious operation and illumination of the Holy Spirit is enthusiasm pure and simple. It flatly contradicts the classic and correct statement of the Smalcald Articles from which we have quoted. The above assertion which is made by the Romanists, Rathmann, and others more than justifies us in suspecting them of enthusiasm. It is well known that Rathmann denied the inherent power of the words of Scripture to convert and sanctify, which he held was done only when the Holy Spirit with His virtue joins Himself to the Word in the mind or heart of man, and only when it is legitimately and savingly used. He distinguished between the external and internal Word of God.

The divinely established method according to which God will not deal with us except through His external Word absolutely demands that we be able to understand that Word by our own mental powers. This demand the good and wise God has met by making us intelligent beings and the Bible an intelligible Book. God has endowed man with the noble faculty of reason. By the fall this intellectual power has indeed been greatly impaired; but man has thereby not ceased to be a rational creature. He has indeed lost the soundness of his reason, but not his reason itself. He still possesses the power to think and to express his thoughts as well as to understand the thoughts of others when expressed in intelligible words of human speech. Now, in just such words God has made known to man all things that pertain unto life and godliness. In order that this revelation might be a revelation, He caused it to be written, not in the language of heaven, which no mortal is able to understand, but in the language of men. "In Scriptura sacra Spiritus Sanctus in oratione sua factus homo est." The Rabbins say: "The Law speaks in the tongue of the sons of men." It is true, the words which His inspired penmen employed are not words which man's wisdom teacheth, but words which the Holy Ghost teacheth. 1 Cor. 2, 13. But these words were in every case human words, and withal plain, intelligible, unambiguous words. The oracles of God are no Delphic oracles. There is

no ambiguity in His utterances. Clearness, distinctness, perspicuity is one of the prominent features of the Book of books. Being intended to make wise the simple as well as intellectual giants, it employs plain, simple, familiar language. The Author of this Book, who is by far the greatest Master of a clear style, said to Israel: "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth [in thy own familiar speech], and in thy heart [understanding], that thou mayest do it," Deut. 30, 11—14. We admit, of course, that the Bible, which was written many centuries ago in a language not now spoken and in a remote country whose manners and customs were very different from ours, contains words and expressions that are hard to be understood, such as we find, *e. g.,* Gen. 41, 43 (Abrech), Ex. 39, 1—31, et al. But these words and expressions are an exegetical crux for the regenerate as well as for the unregenerate. In fact, Christian translators and lexicographers have often consulted Jews and other unbelievers in order to ascertain the true meaning of biblical words and phrases.

Speaking of translators, leads us to remark that the same plainness of speech which characterizes the original Hebrew and Greek text is also a prominent characteristic of Luther's translation and of the Authorized Version. The language of Luther's Bible is that of the common people among whom he was living. He says in his "Sendbrief vom Dolmetschen": "Ich hab mich dess geflissen im Dolmetschen, dass ich rein und klar Deutsch geben moechte." When he revised his translation of the New Testament, he wrote to Spalatin, asking him to suggest suitable words, "not words of the court or camp, but simple words; for this book wishes to be luminous in simplicity." Of the King James Version Marsh says in his Lec-

tures on the English Language, p. 632: "To attempt a new translation of the Bible in the hope of finding within the compass of the English language a clearer, a more appropriate, or a more forcible diction than that of the standard version, is to betray an ignorance of the capabilities of our native speech, with which it would be in vain to reason."

This clearness and plainness of the Bible is the same for *all* readers, alike for the regenerate and the unregenerate. As the true and intended meaning is but one, — sensus literalis unus est —, so also the external clearness is but one. The Holy Spirit has not shed a light on the sacred page for the believer which is not there also for the unbeliever. Neither does the Spirit's action by which man is led to the saving knowledge of the Bible consist in casting an additional light on the Scriptures, but in shining in the heart of man. The action is not upon the Book, but wholly on the reader. This Book *is* luminous. It is a "lamp," a "light," "a light that shineth in a dark place."

Now, since the Bible is an intelligible Book written for intelligent beings, it follows that all men of ordinary intelligence can, by their own natural powers of mind, come to the literal knowledge of its statements.

This conclusion is abundantly supported by both Scripture and experience. The scribes and Pharisees were devoid of spiritual light; yet they sat in Moses' seat and had the key of knowledge. The very name "grammateis," *i. e.*, scribes, teachers or interpreters of the law, implies that they were able at least in a measure to discover and set forth the meaning of the written law of Moses. They understood also, for instance, what Christ meant when He called God His Father. John 5, 17. 18; Matt. 26, 63—65. Of disobedient and gainsaying Israel St. Paul says that it *knew* (ἔγνω) the Gospel. Rom. 10, 19. 21. It is also a matter of record that Jerome, Buxtorf, and others consulted unconverted Jews in regard to the true meaning of biblical words and expressions. And is it not well known that in our own day critics and expositors who ignore or reject the

teachings of Scripture have nevertheless distinguished themselves by their historical and philological labors upon the sacred Volume? Therefore we conclude that man can understand the true meaning of the words of Scripture by his natural powers of mind.

Of course, this knowledge is *imperfect.* There are various barriers on the part of man which rise as a wall of separation between him and the true sense of the words. Such obstructions are imperfect knowledge of the language in which he reads the Bible, negligent and desultory reading, and, above all, doctrinal error and prejudice. Luke 18, 34; John 8, 43—47; 2 Pet. 3, 15—17. These impediments account for the imperfection of his knowledge, for his understanding the Bible only in a measure.

Besides this purely theoretical and intellectual knowledge of Scripture there is also a γνῶσις πρακτική, a practical knowledge. Zacharias calls this knowledge the "knowledge of salvation," Luke 1, 77; by coming to this knowledge of the truth men are converted and saved. 1 Tim. 2, 4; 2 Tim. 2, 25. St. Paul says that this knowledge of the truth "is after godliness," κατ' εὐσέβειαν, *i. e.,* it leads to godliness, promotes holiness of life. It is, therefore, not a dry, barren, fruitless brain knowledge that leaves the heart cold and untouched and the life and conversation unchanged, but an appreciative, approving, and practical knowledge. The mind regards the truths of the divine Word, especially those of the Gospel, as true and as treasures worthy of all acceptation, and simultaneously prompts the heart and will to receive and embrace them. This knowledge of the head and heart delivers the alarmed and terrified sinner from the dungeon of dread and despondency; it puts confidence, hope, peace, and joy in his bosom; it purifies his heart and gives him strength to struggle against the devil, the world, and the flesh, and to walk in godliness and good works. The Bible describes this knowledge which produces such a wonderful and mighty transformation in the heart and life of man as an integrant part of faith and as true faith itself. John

6, 69; Eph. 5, 8; Matt. 13, 23, and other passages. It uses a variety of figurative expressions to describe the origin of this knowledge, *e. g.*, revelation, illumination, opening the understanding or the heart. Matt. 11, 25; 16, 17; 2 Cor. 6, 4; Eph. 1, 18; Luke 24, 45; Acts 16, 14; 26, 18. The frequent use of knowing and receiving as convertible and epexegetical terms — 1 Cor. 2, 14; John 17, 8; Matt. 13, 19. 20, *et al.* — shows that this salutary knowledge is a mental acceptance and appropriation of the things offered in the Gospel, whereby man makes these proffered things his own and firmly clings to them as a treasure which he would not lose again.

Now, can man who is able to attain the literal knowledge of Scripture by his own reason or strength by the same human powers come to this practical knowledge of Scripture? The Pelagians unreservedly answer this question in the affirmative, while the Semi-Pelagians and Synergists assert that this knowledge is partly the gift of God and partly the product of man's natural or communicated powers, thereby overthrowing or restricting the *soli Deo gloria* as well as the *sola gratia*. Thus Clement of Alexandria wrote: "As a physician furnishes health to those who cooperate toward health, so God (gives) eternal salvation to those who cooperate toward knowledge." *Ὡς δὲ ἰατρὸς ὑγιείαν παρέχεται τοῖς συνεργοῦσι πρὸς ὑγιείαν, οὕτως ὁ θεὸς τὴν ἀΐδιον σωτηρίαν τοῖς συνεργοῦσι πρὸς γνῶσιν.* (*Strom.* VII, 727.) Over against these assertions our Church declares: "Although man's reason or natural understanding has still indeed a dim spark of the knowledge that there is a God, as also (Rom. 1, 19 sqq.) of the doctrine of the Law, yet it is so ignorant, blind, and perverted that, even when the most intelligent and learned men in the world read or hear the Gospel of the Son of God and the divine promise of eternal salvation, they are, nevertheless, unable with their own powers to perceive, apprehend, understand, or believe and regard it as true, but the more diligence and zeal they use to comprehend these spiritual things with their reason, the less they understand or believe, and regard all these things only as foolishness or fables,

before they are enlightened and taught by the Holy Ghost." (*Sol. Declaratio* II, § 9. Mueller, p. 589 sq.)

This declaration, however disagreeable to human pride, fully agrees with the Bible. One of the principal passages which deny the alleged ability and assumed power of natural man to gain the salutary knowledge of the Gospel is 1 Cor. 2, 14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, because they are spiritually discerned." St. Paul is here speaking of the *natural* man. The Greek word is ψυχικός, animalis, psychical, soulish. The ψυχή, or soul, is the principle of animal life, which man has in common with the brute creation, including the passions, appetites, etc. This term — psychical or soulish — describes him as a man who is wholly and solely under the sway of the ψυχή and its passions and appetites. His soul, in this depreciatory sense of the word, with its thoughts, desires, and will, has not been touched and influenced by the Spirit of God; for he is here placed in opposition to the spiritual man. Jude 19 it is expressly stated that he has not the Spirit. Being a psychical man, he also has an earthly, sensual (psychical) wisdom, James 3, 15, the wisdom of this world, the wisdom of men, as opposed to the wisdom of God, to the wisdom that is from above and is pure. This earthly, sensual wisdom is the standard, the only standard, according to which he judges all things, including "the things of the Spirit of God." Which are these things? They are none other than those that are revealed in the Gospel of the cross, 1 Cor. 1, 18, the things that "eye hath not seen, nor ear heard, neither have entered into the heart of man." These things God revealed to the apostles by His Spirit. The apostles spoke these things, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. In their inspired writings these things are still offered to all.

"But the natural man *receiveth not* the things of the Spirit of God." He refuses to accept them and to treasure them up in his heart. He rather rejects them. How is this rejection

to be explained? The Apostle replies: "For they are foolishness unto him." They stand to him in the practical relation of being something absurd. He understands, indeed, the meaning of the words in which these things are offered to him, but these things themselves appear to his earthly, sensual mind to be foolish things. So they have no charm for him; they awaken no admiration in his heart; he has no desire to embrace them and to make them his own; he rather regards them with aversion and repugnance and therefore rejects them.

This notion which he has of the contents of the Gospel is, of course, not a correct knowledge. The contents of the Gospel are *not* folly, but wisdom. Christ, the great central subject of the Bible, is the power of God, and the wisdom of God, 1 Cor. 1, 24. The things which God has prepared and offers in the Gospel are things which the angels desire to look into, 1 Pet. 1, 12. To regard these things as foolishness is an evidence of ignorance, crass ignorance. The person who considers genuine coin of the realm counterfeit money and refuses to take it has no true knowledge of fact; the person who regards those things which God has prepared as foolishness has far less correct notions of spiritual things. No wonder the Bible calls such a man *darkness,* Eph. 5, 8.

But the holy Apostle does not simply say that the natural man *does* not know the things of the Spirit of God, he also declares that he is *not able* to know them: "Neither *can* he know them," *καὶ οὐ δύναται γνῶναι.* He has no power, no ability, no capableness whatever to see these things in their true light and significance to him. He is absolutely incapable of having true notions of them. "Neither *can* he know them," that is the strongest denial of the assertion that man is able to understand the Gospel by his own intellectual powers in any measure or manner whatever.

But we ask, *Why* is the natural man incapable of knowing the things of the Spirit of God? The answer given by Paul is: "Because they are spiritually discerned." *Ἀνακρίνειν,* to discern, means to investigate and give judgment upon. The con-

tents of the Gospel are not to be accepted blindly, but with examination and judgment, Acts 17, 11. But this must be done upon scriptural lines and in accordance with their own essential character. Now, they are essentially *pneumatika*, spiritual things; therefore they must also be judged of πνευματικῶς, in a spiritual fashion, that is, in a mode empowered and guided by the Spirit. But this manner of judging is lacking in the natural man. He is a psychical man and has not the Spirit. Therefore he *cannot* know the things of the Spirit of God.

The Apostle is here speaking of natural man in general. Hence his statement applies to *all* natural men, to the wise as well as to those who are otherwise, to intellectual giants no less than to the ungifted. Some would have us believe that intellectual culture brings people nearer to the Gospel. That is a mistake. The things of the Gospel are foolishness to *all* natural men, to the most cultured as well as to the barbarians and bushmen. You may train, discipline, refine the mind by means of logic, philosophy, and the like; but all this mental culture does not prepare or predispose the natural man to gain a true notion of the Gospel. Athens was the very flower of ancient civilization; its schools of philosophy were the most illustrious in the world. Yet her proud philosophers called Paul a "babbler," σπερμολόγος, a word used for the rag and bone pickers on the street and for the quack who had picked up a few scraps of information and retailed them as if he were a scholar.

The inability of natural man to know spiritual things aright appears also from Eph. 4, 18, where St. Paul says of the Gentiles that they walk "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them." They are darkened in reference to the understanding. Their understanding is destitute of spiritual light. They cannot see spiritual or divine things. This darkness of spiritual ignorance in their understanding is not partial and faint, enabling them to see spiritual things to some extent; it is not twilight, but the total

absence of light. Their spiritual ignorance is so great that the Apostle simply calls them *darkness*, Eph. 5. 8. This *abstractum pro concreto* denotes that they are devoid of *all* spiritual light, of *all* ability to see or know spiritual things.

That man cannot gain the practical knowledge of the Bible appears also from the prayers of the saints. Such prayers for inward light are to be found in Ps. 119. In this long and lovely Psalm David magnifies the Word of God. David had a considerable measure of appreciative and appropriating knowledge of the divine Word. He was able to say: "I have more understanding than all my teachers. I understand more than the ancients," vv. 99. 100. Nevertheless he desired to obtain a still better knowledge. But he does not presume to gain this knowledge by his own reason or strength: he looks to God for this knowledge. Lifting up his heart and eyes unto heaven, he says to the Author of light: "Teach me Thy statutes. Open Thou mine eyes, that I may behold wondrous things out of Thy Law. Make me to understand the way of Thy precepts. Give me understanding, and I shall keep Thy Law. Give me understanding, that I may learn Thy commandments. Give me understanding, that I may know Thy testimonies. My lips shall utter praise, when Thou hast taught me Thy statutes," vv. 12. 18. 27. 34. 73. 125. 171. No less than sixteen times he asks God in this single Psalm to give him understanding, that he may know His Word. Thereby he confesses again and again that he is not able of himself to understand the divine Word. Compare also the intercessory prayers of Paul, Eph. 1, 17. 18; Phil. 1, 9. 10; Col. 1, 9. Now, if the saints are unable to understand the Word of God by their own natural powers, how, then, can unenlightened sinners understand it?

We conclude, therefore, that no man can know the Scriptures aright by his own natural powers. The salutary knowledge of the divine Word is altogether beyond the grasp of his unenlightened intellect. In no wise and measure and in no sense is man the efficient cause of this knowledge. In no wise and measure and in no sense is this knowledge a natural knowl-

edge, a knowledge of human origin. Although it is *in* man, it is not *of* man.

How, then, is this light of true knowledge produced in man? Entirely and alone by the Holy Spirit. He is the sole Author of Scripture, and He is also the sole Interpreter of Scripture. He interprets the Scriptures, not by shedding additional light on them, but by shining in the heart. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. 4, 6. He enlightens the eyes of our understanding, that we may see and know divine things, Eph. 1, 18. He opens our eyes, that we may behold wondrous things out of His Law, Ps. 119, 18. He opens our heart and understanding, that we may understand the Scriptures, Acts 16, 14; Luke 24, 45. All that understand the Scriptures have been taught of God, John 6, 44. 45. All these passages ascribe illumination to God and the Spirit of God. The salutary knowledge produced by this illumination is, therefore, a *spiritual* knowledge, Col. 1, 9, and wisdom that is from above, James 3, 17.

It is to be noted, moreover, that the Bible refers this spiritual knowledge of its statements to the Spirit *in solidum, i. e.,* entirely, from beginning to end. Some would have us believe that God merely *enables* man to know, merely gives him the *power* to know, and ascribe to man the *act* of knowing. But God does not simply make it possible for man to know His Word, leaving it to man to convert this possibility into reality, He also produces in him the *act* of knowing. He gives the light of knowledge, 2 Cor. 4, 6. He works all in all. It is true, this knowledge is a mental act in man. Not God, but man is the subject in whom this mental operation takes place. It is the enlightened person that says: *I* see; *I* know; *I* understand. Nevertheless, it is not man, but God who brings about, produces, or effects this operation in man's mind, heart, and will. All synergism on the part of man is, therefore, excluded. Man must give all the glory to God. "My lips shall utter praise,

when Thou hast taught me Thy statutes," Ps. 119, 171; cf. 1 Cor. 4, 7.

Thanks are due to God for this knowledge all the more, because it is a *gift of grace*. "It is *given* unto you to know the mysteries of the kingdom of heaven, Matt. 13, 11; Luke 8, 10; Eph. 1, 17; 1 John 5, 20. God takes pity on poor, benighted, ignorant men, and opens to them the Scriptures, and grants them the knowledge by which they are sanctified and saved. Therefore they join in the new song of the elders and say to the Lamb on the throne: "Thou art worthy to take the book, and to open the seals thereof," Rev. 5, 9.

St. Louis, Mo. C. F. Drewes.

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

(Continued.)

THE SECOND ARTICLE.

Jesus Christ is true God, 1. because the Scriptures ascribe divine names to Him.

1 John 5, 20 St. John writes: ***And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life.***

Two persons of the Trinity are here discriminated: *"Him that is true,"* τὸν ἀληθινόν, and *"The Son of God," "His Son," i. e.*, the Father and the Son. The Son has given us an understanding of "Him that is true," of the Father. Christ has taught us to know the Father as the true God.[1] Through the

1) ἵνα γινώσκωμεν τὸν ἀληθινόν . . "that we might know the True One." "Him that is true" in our Bible is a translation of τὸν ἀληθινόν = "the True One." What is the meaning of the word ἀληθινός? It should be

Son, in whom we believe, we are in "Him that is true," we have communion with the Father. The Father is the true God. And now, who is this Son of God, this Jesus Christ, who has mediated this blissful knowledge to us? *"This"* — οὗτος — with emphasis at the head of the sentence, pointing back to the last words of the preceding verse: Jesus Christ — *"This"* Son, Jesus Christ, *is* Himself *the true God,* as well as the Father. This is the truth to be imparted in our text, v. 20 b. The Father is God, but this Son, too, who has shown us the Father, is ὁ ἀληθινὸς θεός — *"the true God,"* so that being in Christ, we in Christ already have the true God. Thus, according to the obvious connection, the expressions: "the Son of God," "His Son," are to be understood, and only then do we understand them aright, if we know and believe: "the Son of God" is "the true God." Thus only, too, is there a progress of thought in the passage. — To refer the pronoun "this" — οὗτος to "Him that is true," the Father, would destroy all thought-connection and produce a senseless, unbearable tautology. The meaning then would be: "He that is true," the Father — God — of whom the Son of God gave us an understanding, is the true God: The true God is the true God! That would be *idem per idem!* Obviously the demonstrative pronoun οὗτος — "this" — refers to "Jesus Christ," to which expression it stands in such immediate proximity, and not to "Him that is true," *i. e.,* the

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discriminated from ἀληθής, true, truthful, faithful. ἀληθινός means *true* in the sense of *real, genuine,* as contrasted with the fictitious, Luke 16, 11; John 1, 9; with the typical, as John 6, 32. θεὸς ἀληθής would mean, the *true, i. e.,* the faithful God, who is true to His promises, who does not deceive; θεὸς ἀληθινός, however, expresses the thought that this God is the *true, i. e.,* the real, the very God, in opposition to idols, to fictitious gods. Dr. Tittmann says: "ἀληθής· ἀληθινός. Non videntur synonyma, sed tamen distinguenda sunt. Nam ἀληθής in N. T. sensu morali tantum dicitur: θεὸς ἀληθής, Joh. 3, 33. Sed ἀληθινός est, qui non tantum nomen habet et speciem, sed veram naturam et indolem, quae nomini conveniat. Joh. 1, 9: φῶς ἀληθινόν; 6, 32: ἄρτον ἀληθινόν; 17, 3: τὸν μόνον ἀληθινὸν θεόν. Occurrit tantum apud Johannem et in ep. ad Hebraeos." (*The Synonyms of the New Testament,* vol. II, p. 28.)

Father. The clear, unmistakable thought-connection is this: "The Son of God," v. 20 a, is "the true God," v. 20 b.[2]

Additional proof that the pronoun "this" refers to "Jesus Christ" is found in the second predicate: *καὶ ἡ ζωὴ αἰώνιος*, *"and the eternal life."* In St. John the thought constantly recurs that only in Christ Jesus, the Son of God, we have eternal life, that He is the eternal life. The purpose of St. John's Gospel is expressed thus: "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that be-

2) "The question is whether the demonstrative pronoun *οὗτος*, 'this,' points back to 'Him that is true' or to 'His Son Jesus Christ.' . . . Which relation is demanded by the usage of language? The most natural thing is to refer such a demonstrative as *οὗτος*, 'this,' when several persons have been mentioned before, to the one last named. Thus in John 1, 2 *οὗτος*, 'this'—'The same (*οὗτος*) was in the beginning with God'—refers to *ὁ λόγος*, 'the Word,' the person last named in v. 1. The sentence John 1, 6 closes with the name of John—*Ἰωάννης*. In the new sentence, v. 7: 'The same (*οὗτος*) came for witness,' John again is spoken of. To a remote subject the demonstrative pronoun refers only in such a case when it forms the grammatical subject of the preceding sentence, or when it has the stress. Thus we read in 1 John 2, 22: 'Who is the liar (*ὁ ψεύστης*) but he that denieth that Jesus is the Christ? He (*οὗτος*) is the antichrist,' etc. 2 John 7: 'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.' In both passages *οὗτος*, 'this,' resumes the grammatical subject of the preceding principal sentence. Acts 4, 10. 11 it reads: 'Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone set at naught of you builders; which is become the head of the corner.' Obviously the meaning is: 'This,' namely, Jesus Christ, is the stone, etc., although among the three persons introduced in v. 10 — Christ, God, 'this man,' *sc.*, the lame man — 'Jesus Christ of Nazareth' occupies the first place and is farthest removed from the 'this' of v. 11. But in the sentence, v. 10, all stress lies upon the fact that the lame man has been made whole by the name of Jesus Christ, by Christ. Now in our passage 'His Son Jesus Christ' is not only the subject which immediately precedes the demonstrative 'this,' but it is also the emphasized subject. The apostle wishes to bring the thought into prominence that the Son of God has imparted this understanding, this knowledge of 'Him that is true' to us, and that we are in the Father because we are in the Son, that the Son has mediated the communion with the Father for us. Hence the relation of the *οὗτος* to Christ is linguistically the only one justifiable." (Dr. Stoeckhardt in *Lehre und Wehre*, vol. 40, p. 293.)

lieving *ye might have life* through His name," John 20, 31. — "God sent His only-begotten Son into the world that *we might live* through Him," 1 John 4, 9. In St. John not the Father, but only the Son is called directly: *life, eternal life.* "In Him (the Logos) was *life,* and *the life* was the light of men," John 1, 4. — "Jesus said to her: I am the Resurrection and *the Life,*" John 11, 25. "Jesus saith unto him, I am the Way, the Truth, and *the Life;* no man cometh unto the Father but by me," John 14, 6. "And this is the record that God hath given to us *eternal life,* and this life is in His Son," 1 John 5, 11. 12. In 1 John 1, 1 Christ is called ὁ λόγος τῆς ζωῆς, and in v. 2 He is not only called ζωή, but ἡ ζωὴ ἡ αἰώνιος, the very same appellation given Him in our text, so that the conclusion of the epistle stands in the most striking harmony with its beginning. In the beginning we read: "We have seen it and bear witness and show unto you that *eternal life," i. e.,* Jesus Christ; and in the close: "This is the true God and *the eternal life.*" Truly, St. John explains himself. Beyond the shadow of a doubt this latter designation in our text: *the eternal life, signifies* Christ. Grammar, context, *usus loquendi* — all say *una voce:* Jesus Christ is the true God!

A further remark. In the interest of the Subordination theory a great theological find is supposed to have been made by modern theology. Christ, it is said, is, indeed, called θεός (God) in the predicate, but never ὁ θεός (the God) in the subject. This discovery has been made, as Meyer would express it, to mark "the delicate line of separation between the Father and the Son." What nonsensical twaddle is this: Christ is called θεός in the predicate, but never ὁ θεός in the subject! That is learned nonsense. Is it not immaterial whether I say, "This man, who witnessed the ceremony, is President Roosevelt," or, "President Roosevelt witnessed the ceremony"? In the one case the name completes the predicate verb of the sentence, in the other it is the subject; in both, it designates the same man — Roosevelt. If Christ is called θεός or ὁ θεός anywhere, whether in the subject or in the predicate, He is θεός,

God, and all that name implies — the one true God, besides whom there is no other God. Or are the names *θεός*, *ὁ θεός tituli sine re?* — Again, it is said where *God* forms the subject God the Father is always meant. Is that true? No. Let us turn to Acts 20, 28: "Take heed unto yourselves . . . to feed the Church of *God*, which He hath purchased with His own blood." And still again, is Christ never called *ὁ θεός*, as some of the modern theologians maintain? Is not Hebr. 1, 8. 9 plain enough: "But unto the *Son* He saith, Thy Throne, *O God*, *ὁ θεός*, is forever and ever"? Did not Thomas say to Jesus: "My Lord and *my God*" — *ὁ θεός μου?* John 20, 28. Does not Paul speak of this Jesus as "*our great God* and Savior Jesus Christ" — *τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ?* Tit. 2, 13. What spirit, then, actuates these modern theologians to belittle our Savior, who is "over all, God blessed for ever"? Rom. 9, 5. — Returning to our text, let us observe that Christ is not only called *θεός* (God), — this would be sufficient for any Christian reader to know who Christ is, — but He is also called *ὁ θεός*, *the* God, and in order to assert His divinity in the strongest terms possible, the word *ἀληθινός*, true, is added. Christ is *ὁ ἀληθινὸς θεός*. Let us ponder each word: Christ is *God:* He is *the* God; He is the *true* God.

Now, where is the "delicate line of separation between the Father and the Son"? It exists only in the minds of the modern theologians. By assuming this "delicate line of separation," they delicately, veiledly, deny the divinity of Christ. This "delicate line of separation," in its last analysis, contains the same heresy that Arius indelicately, but honestly, taught. He, too, maintained, among other things, that Christ might be called *θεός* and *λόγος*, but in an *inexact* way. — Subordinationism is but one remove from Arianism. — Deus nos impleat odio novae theologiae!

Springfield, Ill. LOUIS WESSEL.

(To be continued.)

WARTBURG LETTERS OF LUTHER.

(*Continued.*)

To Spalatin.[1]

To George Spalatin Esq., the disciple of Christ, my very dear friend in the Lord.

Jesus.

Grace! I have been prevented, meanwhile, my dear Spalatin, from going to Erfurt, because of the plague. I do not see what danger there would be if I were to stay there some time, provided an opportunity were offered me. For I should not leave Wittenberg on account of the plague. Yea, even if I were teaching at some other place, it would be just the same as if I were teaching at Wittenberg; for Christ is everywhere. However, I am not seeking a chair or a pulpit, nor shall I go anywhere with such an intention, unless I receive an urgent call. For I know that a teacher who comes of his own accord is not of God. So far I have fled from the office of teaching. Nobody need expect that I am of a different mind now. I shall always flee from that office. For had I sought it I should never have consented to go into this solitude.

Jonas writes me that he is cherishing good hopes in regard to the papal decretals.[2] See that the Spirit may accomplish this by enlisting your cooperation. However, it exceeds my ability to do what you wish, *viz.*, that I should alone prescribe the regulations for a Christian University.[3] That is a matter which requires the counsels and judgment of many. You have

1) The original of this letter is found in the General Archives of Anhalt. It has been printed in Aurifaber I, 342, De Wette II, 32, and the Erlangen Corresp. III, 203. — St. Louis Ed. XV, 2540.

2) Jonas had now removed to Wittenberg, and on June 19th had petitioned the Elector to relieve him of the duty of lecturing on canonical law. (Kawerau, Jonasbriefe, No. 54 ff.) His request was granted, and he was authorized to substitute Johann Schwertfeger.

3) Certain reforms were to be executed in the University of Wittenberg.

men in abundance at Wittenberg, who are able to serve in this matter.

It would be best to have the entire papal law utterly excluded; further, that the princes at last muster courage enough to abolish this form of jurisdiction and the church-fines in their domains altogether. We must be daring if we wish to accomplish something great and salutary. For if this sacrilegious jurisdiction is not put down and abolished, who will be able to exclude this venomous papal law? My host has made a very good beginning by prohibiting church-fines.[4] If the princes will not do this upon their own authority, let them at least connive whenever their magistrates and judges do so, and thus let the custom gradually gain prevalence throughout the world, not to torment anybody with papal laws, but to compose all strife in accordance with the laws and customs in vogue in each country.

As regards the state of my health, I evacuate more easily, owing to violent and strong drugs, but my digestion remains unchanged and the soreness continues. I am afraid that it will run into something more serious and that the Lord is chastising me according to His truth.

You will take charge of the remainder of the Postils which I enclose, have them appended to my former transmissions, and have them printed, above all, at Wittenberg. For I shall expedite matters so as to enable you to publish the entire number of the Ten Gospels in one book. I shall postpone the explanation of four Sunday-gospels, and add the remainder. I do this in order that the readers and purchasers may not be deterred by too bulky a book, and, at the same time, in order that people may have something which they can study in the meantime. Farewell in Christ and pray for me.

From the desert, the day before the Festival of Peter's Imprisonment,[5] 1521. MARTIN LUTHER.

4) *i. e.*, by resisting the execution of the papal anathema against Luther.

5) Petri Kettenfeier, *i. e.*, July 31.

To Melanchthon.[6]

Jesus.

"Your claim, namely, that you cannot be expected to have knowledge of a person's sins, or to remit same, unless they have been confessed to you, and that, unless they have been thus confessed, you are not obliged either to know or to remit them, — this claim, my dear sirs, is an unwarranted assumption."[7]

1. I still fail to see that we must treat the vows of priests and monks by the above rule. For I am much impressed with the fact that the order of the priesthood is ordained by God as a free institution, but not that of monks, which is self-elected and is being offered to God [as a service]. I could almost express the opinion that those who have entered this gorge before the age of puberty or are now in that age, can leave it without compunction. What checks me is only the question what to do with those who have spent a long time and are grown old in this order.

2. By the way, since Paul declares frankly (1 Tim. 4, 1) that the marriage of priests has been interdicted by the devils, and since the voice of Paul is the voice of divine Majesty, I have no doubt but what we must rely on him, even to the extent of declaring that monks who had consented to the devil's interdict at the time of their reception into their order may fearlessly cancel their pact, now that they understood with whom their pact was made.

3. Now, this interdict of the devil, which is clearly indicated as such by God's Word, urges me greatly and constrains me to approve the action of the bishop of Kemberg.[8] For

6) Aurifaber (I, 343) notes that this fragment of a letter was found in Spalatin's library. De Wette has reproduced it (II, 34), and it is found in the Erlangen Correspondence III, 205. The reference to Walch in De Wette and Erl. Corr. is an error; for CCIX read XCIX.

7) ist zu hoch gefahren. — This quotation probably refers to the first series of theses by Carlstadt of July 19, which treat the subject of sin and penitence. In § 8 Luther begins to speak of the two remaining series, which treated of the Lord's Supper. There were, in all, twenty-four theses, eight in each series. See Jaeger, *Carlstadt*, p. 202.

8) The marriage of Bartholomew Bernhardi of Feldkirch, provost at Kemberg. See Theological Quarterly X, 101.

God does not lie nor deceive when He says that the interdict is of the devil. Now, when an agreement has been entered into with the devil concerning this matter, the agreement cannot stand, because it was made against [the will of] God, in wicked error, and because it is rejected and condemned by God. For He says plainly[9] that the authors of this interdict are spirits of error.

4. Why do you hesitate, then, to accede to this divine verdict, even against the gates of hell? The oath which the children of Israel made to the Gibeonites (Josh. 9, 15) cannot be cited as a parallel. For in their laws they were enjoined to offer peace and to accept peace-offers when they were made to them; also to receive proselytes and such as were willing to adopt their customs. In that instance there was nothing done contrary to the Lord or by the prompting of spirits of error. For although they grumbled at first, yet they approved the matter afterward.

5. Add to this that celibacy is a mere human ordinance, which, being ordained by man, may be rescinded by man. Any Christian, therefore, may rescind it. I should hold this even if the ordinance were not of the devil but of some pious person. Now, since I have no such divine statement regarding monks [as the Israelites had in the instance afore-cited — Ed.], it is not safe to make a like claim in their behalf. For I should not like to follow them in their course, and hence I could not advise any one else to follow them. Would to God that we could accomplish this [rescind the interdict of the marriages of priests — Ed.], in order that no person henceforth might turn monk, or quit his order in the years of pubescence. For if there is not a plain passage of Scripture in our favor, we are obliged to avoid giving offense, regardless of the fact that the matter in question is, in itself, admissible.

6. Good Carlstadt cites Paul (1 Tim. 5, 9. 11) to the effect that the younger widows should be refused and persons of threescore years chosen; would to God that this reference would

9) 1 Tim. 4, 1, in the rendering of the Vulgate.

prove the point. For anyone can easily meet this argument by saying that the apostle, in laying down the rule aforementioned, refers to the future, while he states in regard to the past (v. 12) that (those who waxed wanton against Christ and married) have damnation, because they have cast off their first faith. And thus the above citation is nullified and cannot serve as a firm rock on which the conscience can gain a footing. For that is what we are trying to find. Again, the argument that it is better to marry than to burn (1 Cor. 7, 9), or that a person should marry to avoid fornication (1 Cor. 7, 2), and do this in the sin of casting off one's faith,[10] — what else is this than a mere opinion of reason? What we want is Scripture and an expression of the divine will. Who knows that the person who is burning to-day will be burning to-morrow?

7. To be sure, I should not have sanctioned the marriage of priests only on account of the burning, if Paul had not called this interdict an error, devilish, hypocritical, and damned by God, thus compelling us, even regardless of the burning, to abandon the unmarried state in the interest of the fear of God. However, it will be useful to discuss these matters more fully. For I, too, would very, very much like to come to the rescue of monks and nuns, so deeply am I grieved over these unfortunate persons, these youths and maidens who are suffering pollution and burning.

8. In regard to the twofold form of the Lord's Supper I draw my argument not from the example but from the Word of Christ. Carlstadt does not prove that those who have received the Sacrament in one form have sinned, nor that they have not sinned. What impresses me is the fact that Christ has commanded neither of the two, just as little as He has peremptorily enjoined Baptism, in an instance where a tyrannical ruler or the world should hinder the water from being applied. In the same manner the stress of persecution may separate man and wife whom God has forbidden to separate and who do not agree either to become separate. Likewise,

10) Carlstadt had stated: "True, a person does wrong by breaking a vow." Jaeger, *l. c.*, p. 195.

godfearing souls do not consent to be deprived of one form of the Lord's Supper. As to those who do consent and approve (of this robbery), who would deny that they are papists, not Christians, and that they commit sin?

9. Since Christ issues no absolute command regarding this matter, and since there is tyrannical oppression, I do not see how those who receive the Sacrament only in one form can commit sin. For who can take by force what a tyrant will not let him have? Hence, what is being urged in this matter is nothing but a sentiment of reason, which insists that the institution of Christ is not being kept; Scripture declares nothing regarding the matter, and without Scripture we may not pronounce a matter sin. It is the institution of Christ, but issued with a certain liberty,[11] and it cannot be confined by restrictions, either wholly or in part.

10. For what would have to be done in an accident like that which happened to the martyr Donatus, *viz.*, if the chalice were broken or the wine spilled, before all had communed, and a new supply of wine were not to be had, and in many similar instances? Briefly, then, since Scripture does not compel me to claim that sin is being committed in this matter, I make no such claim.

11. However, I am greatly pleased with your efforts to restore the institution of Christ. For I had in mind this very matter as something of chief concern to me and intended to urge it after my return to you. For we now recognize the tyranny that is being exercised in this matter and are able to resist it, and not suffer ourselves to be forced to receive the Sacrament only in one form.

12. But I shall not henceforth forever read any more private masses. Let us pray God, my dear, to hasten and bestow upon us a more abundant portion of His Spirit. For I anticipate that the Lord will speedily visit Germany as it deserves to be visited on account of its unbelief, its wickedness,

11) aber frei gelassen. The context shows that Luther has in mind no other liberty than that of suffering oneself to be deprived of a divine blessing by a tyrannical authority.

and its hatred of the Gospel. But we shall have to blame ourselves for the visitation when it comes, because we were heretics and incited God to anger; and thus we shall become an object of the people's scorn and contempt. Our opponents, however, will seek to palliate their sins and to justify themselves. And thus the Lord will prove that reprobate men are not made pious either by kindness or by wrath; and many will be offended. The will of the Lord be done, yea, even so! Amen.

13. If you are a preacher of grace, do not preach a fictitious but the true grace. If grace is of the true sort, you will also have to bear true, not fictitious, sins. God does not save those who only acknowledge themselves sinners in a feigned manner. Be a sinner, then, and acknowledge great sins (pecca fortiter), but let your trust be still greater and rejoice in Christ, who is the Victor over sin, death, and the world.[12] We must sin as long as we are in this world; the present life is not an abode of righteousness; however, we look for new heavens and a new earth wherein dwelleth righteousness, says Peter (2 Ep. 3, 13). We are satisfied, by the richness of God's glory, to have come to the knowledge of the Lamb that taketh away the sins of the world. No sin shall wrest us from Him, were we even in one day to commit fornication and manslaughter a thousand times over again. Do you think the price paltry and the payment small that has been made for us by so great a Lamb?

Be strong in prayer; for you are an exceedingly great sinner.

On the Day of the Imprisonment of Peter the Apostle,[13] 1521.

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12) It is over heroic utterances like these that writers like Jansen and Denifle have gloated. All that is necessary to refute the charges of lasciviousness which these writers have raised against Luther on account of such utterances is to read the statement in its connection. The mere context suffices to clear Luther.

13) Petri Kettenfeier, *i. e.*, August 1. Veesenmeyer in his collection of Luther's Letters reads: "On the day of St. Peter and St. Paul," *i. e.*, June 29. This is inadmissible, because the present letter takes cognizance of Carlstadt's disputation, which took place July 19.

MISCELLANY.

Albert Barnes, the author of "Notes, Explanatory and Practical, on the New Testament," and on a few books of the Old Testament, was a very diligent and a very practical man, a theologian who knew well how to use time, his time, to great advantage. He was the pastor of a very large congregation in the city of Philadelphia. In his preface to "Notes on the Book of Revelation" he tells us how he managed to find the time for his literary work. When I read it, I thought it might be of some benefit to young pastors. Here are his own words:—

Having, at the time when these "Notes" were commenced, as I have ever had since, the charge of a large congregation, I had no leisure that I could properly devote to these studies, except the early hours of the morning, and I adopted the resolution — a resolution which has since been invariably adhered to — to cease writing precisely at nine o'clock in the morning. The habit of writing in this manner, once formed, was easily continued, and having been thus continued, I find myself at the end of the New Testament. Perhaps this personal allusion would not be proper, except to show that I have not intended, in these literary labors, to infringe on the proper duties of the pastoral office, or to take time for these pursuits on which there was a claim for other purposes. This allusion may perhaps also be of use to my younger brethren in the ministry, that much may be accomplished by the habit of early rising, and by a diligent use of the early morning hours. In my own case, these "Notes on the New Testament," and also the "Notes on the Books of Isaiah, Job, and Daniel," extending, in all, to sixteen volumes, have all been written before nine o'clock in the morning, and are the fruit of the habit of rising between four and five o'clock. I do not know that by this practice I have neglected any duty I should otherwise have performed, and on the score of health and, I may add, of profit in the contemplation of a portion of divine truth at the beginning of each day, the habit has been of inestimable advantage to me.

And again:—

Having written on all the other portions of the New Testament, there remained only this book to complete an entire commentary on this part of the Bible. That I have endeavored to explain the book at all is to be traced to the habit which I had formed of spending

the early hours of the day in the study of the Sacred Scriptures. That habit, continued, has carried me forward until I have reached the end of the New Testament. AUG. SCH.

Religion in the Public School continues to be an agitated topic in the religious press of the country. How an intelligent editor, who has evidently pondered the situation, can come near saying that parish schools ought to be established by his denomination, and how strenuously he can avoid saying just this one only pertinent thing, can be seen from the following:—

WEEK-DAY RELIGIOUS INSTRUCTION.

Our American fashion of dealing with important social and religious matters is to keep them in a sort of subdued state of ebullition, in thought, discussion, and practice, for a longer or shorter period, and then, when the boiling point is reached, to enact with emphasis such course of conduct as we think will best meet the existing conditions. The question of slavery was in disturbed discussion for a generation or more before the dreadfulness of the Civil War settled it forever. The matter of proper dealing with the liquor traffic was in question, in the South, for a long time before a sudden crystallization of opinion made half the South go "dry." Just now, it seems as if we might be coming at least to the boiling point, and perhaps speedily afterward to the point of enactment and practice, in the important concern of religious education. The National Religious Education Association, meeting this week in Washington, contributes no small amount of interest to the prevailing thought and discussion, whether we agree with its positions or not. Others are diligently, if not anxiously, studying the present conditions, and all agreeing that something more than we are now doing must be done at once for the future welfare of our religious, not to say national life. The Inter-Church Federation has commended to the people, for consideration, a proposal to spend Wednesday afternoon, out of the time usually spent in public schools, upon such religious instruction as may be provided by the several churches for the youth that in any way belong to them or are under their care. Educators in all parts of the country are acknowledging the pressing need for some immediately practical solution of the problem, though they may not themselves be able to suggest what that solution ought to be.

An interesting contribution to the discussion of the subject is made by Dr. Rufus W. Miller, in the current number of the *Re-*

formed Church Review. Dr. Miller briefly reviews the methods employed in Europe, mentions the plans proposed in this country, and argues the part to be played by the minister and the Sabbath-school in the religious instruction of youth. He shows that the Sabbath-school itself filled an important function in securing the public-school system, but that at present the instruction of the public schools in ethics or morality is too limited. He shows that the present arrangement of Sabbath-school work is not the best for conservative religious instruction. He concludes that there is imperative need of magnifying the teaching function of the ministry. "The minister is the key to the situation, and the Sabbath-school is the open door."

The plans proposed for the use of the public school, as it is, for varied religious instruction have seemed to us impracticable, by reason of the variety of religious belief among the people. The attempt to adopt a system of religious instruction directly within the public school would inevitably lead to the successful demand of our Roman Catholic citizens for such a division of the public school funds as they have long advocated. We do not see how such a demand, not only from Catholics, but from other religious bodies, could be consistently denied. If the teaching were to be done by denominational teachers, paid from the public school funds, the logical consequence would be the division of the fund for the sustaining of denominational schools. It has seemed to us, therefore, that Dr. Miller is right when he argues that the whole matter must be met by the churches, in some way, rather than by the public-school system. It might be possible to secure an agreement on some strictly limited system of morals to be taught in the schools, as a part of the regular curriculum. But that would not meet the necessities of the case. Morals must be taught on the religious basis.

It would seem that whatever action may be taken must come through the churches. Upon them rests the responsibility for the proper religious education of their youth. Even if it were practicable, they would not be warranted in delegating their duty to the public school. To the securing of this end, then, their most serious counsels should be addressed. A correspondent of this paper replied, some time ago, to our suggestion that the Presbyterian Church has a splendid opportunity to establish its superiority in this regard, that the Church is already in advance in educational matters. But it will be difficult to show how far we have advanced in this particular and most important department of education. How much direct and practical religious instruction do our Presbyterian youth receive, apart from the home training that many of them do get and all of them ought to have? And is it not possible for us to establish some

method of religious instruction that will supply the lack that the public-school system must ever imply?

The Presbyterian, February 12, 1908.

A week later the same journal contained the following editorial remarks:—

RELIGIOUS EDUCATION IN THE SCHOOLS.

It is possible that out of the present difficulties in Great Britain with regard to religious instruction in public schools there may come some light upon our own questions. At least, we may be able to learn negatively, if not directly. One fact which appears prominently in the British labors with the problem is that in many of the schools supposed to be receiving religious education there is very little given. The *Christian World,* of London, reports the investigations of a correspondent in a considerable number of schools in Wales, in the diocese of Bangor, where it might be supposed the supervision of the Church would be most careful and accurate. The findings of the investigator were interesting and suggestive. There were two Roman Catholic schools in the district, in one of which one hour each day is spent in instruction "in the principles of the Roman Catholic faith," and in the other forty-five minutes per day. In the English Church schools, however, much less attention is given to religious instruction. Sixty-seven schools were examined. In only two of them do the clergy take direct part in the religious instruction. In one other a lay reader conducts part of the course. In the rest the instruction is given entirely by the school staff. The time given to such instruction on the average is less than five minutes per day. The instruction is somewhat varied. In one school the Catechism and the seasons of the Christian year are taught from the Prayer-Book. In two others only the Apostles' Creed is taught. In another "The instruction given is so broad as to suit every denomination in the place." Twenty-five minutes per week are spent upon the teaching in this school. And one reports that "No denominational teaching of any kind is given here."

It appears, then, that even where religious instruction may be supposed to be most carefully maintained, it is by no means certain that the work is thoroughly done. In some of these Welsh parishes the Nonconformists are exactly in the same situation as the citizens of one of our own towns where there is no religious exercise whatever in the school, or perhaps only the Lord's Prayer at the opening. On the other hand, where there is any such instruction it must still be given by those who represent the Church of England and teach by its authority.

The chief lesson for ourselves from this somewhat limited examination of British conditions is that any proper scheme of religious education in our own schools, or in connection with them, must be carefully and accurately superintended by the churches, through such agency as may be most practical in specific cases. It is not probable that we can ever secure such a modification of our public-school system as would permit teachers of different denominations to come to the schools at stated times for the religious instruction of the scholars. The practical difficulties are too many. But it is possible that Dr. Wenner's plan of Wednesday afternoon instruction in different churches might work well in some places, and instruction by church teachers at other times in other communities. It will be even more difficult to obtain a uniform system in this country than in England. But the conditions here as well as there make it increasingly evident that more definite and practical religious teaching must be afforded our youth. The churches will have to do it, in some way. We may well give immediate and sedulous attention to so important a concern of our national life.

Expressions like these indicate increasing clearness of mind as regards the duty to be performed — this is a hopeful sign! — and increasing weakness of will to enter upon the performance of the duty — this is a depressing sign! From the evils of the present situation there are only two ways of escape: either by establishing congregational day-schools, commonly called parochial schools, or by adopting a state-religion and establishing a state-church. Most Americans dread the one course nearly as much as the other, and hence continue to shift uneasily between the two, with a tendency toward the adoption of the latter course, if that can be carried into effect. The "un-American," "foreign" parochial school continues to be a truly Christian solution of the "educational problem" and, incidentally, a truly patriotic effort of Christian parents to live up to the very letter of the Constitution of our country.

Sensible Remarks on Another Timely Topic, *viz.*, pastor's salaries, have been transferred from the pages of *The Interior*, of Chicago, to *The Christian Intelligencer* (organ of the Reformed church in America), of March 11: —

With the increase of the cost of living the question of responsibility for ministers' salaries becomes an urgent one. It is not fair that the sacrifice should rest alone on the pastor, nor that ministers who seek, by a change of pastorates, a betterment of their finances should be cited as a vindication of the time-worn slander that "the Lord's call is always where the biggest salary is."

The Interior, of Chicago, has recently spoken truly and suggestively on this subject. It said: "There is real virtue in preaching for small salary to people who have little money to pay, but no virtue (?) at all in preaching cheap for a church that could pay a worthy recompense. The beauties of sacrifice appear to best advantage when properly distributed — to the clergy and laity share and share alike. No honest minister wants to live better than his people. The true servant-spirited man will be very ready to live in a shack — in the midst of a settlement of shacks. But living in a shack and preaching for a people who live in mansions is a different proposition, and it is no wonder that ministers revolt at it."

One difficulty leading to unrest among pastors is that, once settled in a church, the promised salary has a tendency to stay "fixed." The above writer says on this point:

"The congregation may multiply in numbers; its members may increase in wealth; a new social tone may impose upon the pastor's family much costlier obligations; the market prices of necessities may all advance; in the happy course of nature the pastor's children become, as growing children must, decidedly more expensive, and illness or misfortune may invade the manse — yet that salary never comes unfixed. Elders and trustees need more curiosity as to 'how the parson gets along.' It isn't safe to assume that if everything wasn't going well at the manse, you'd have heard of it. If your preacher is the right kind, you won't hear of it. If his wife is the right kind also, there's double chance against your hearing of it. They're not going to whine. The only way you'll find out is to go down to the manse with your very best tact worn next your heart, and insist on knowing.

"And you ought to go. If the salary isn't sufficient to make the minister and his family as comfortable as the average comfort of your community, then there's clearly something to be done about it. Not one-tenth of one per cent. of the Protestant congregations of the United States are actually paying their pastors all that they could pay; this is a guess, but it's a safe one. Your congregation can raise the salary, and it will, rather than let the pastor's family feel privation. Only you, as the 'leading elder' or the 'principal

trustee' or the 'best-known deacon,' will have to find out the facts and let the congregation know — and put down the first increase."

He further tells how to find out what salary the minister ought to receive:

"Set down what it costs you to keep your family a year — if you are a farmer, be sure you add the grocery price of what you eat of your own raising. Count in what you give away — and double it, for the preacher has more requests and it's likely he's more generous than you. Put down a little extra for clothing, because you know you couldn't bear to see him wear in the pulpit a coat as scuffed as serves for you in a pinch. Allow him $50.00 for new books; the reason he was so dull last Sunday was probably because he hasn't been able to afford a fresh book to read for six months. Add as much more for expenses to a convention or two; you wonder why he doesn't keep up with the times, but he hardly ever gets away anywhere where he can catch step with the times. Finally, grant an allowance for the rainy day."

These are timely suggestions for a majority of the churches of our country.

BOOK REVIEW.

DIE SCHRIFTLEHRE VON DER GNADENWAHL. *Geo. J. Fritschel*, ev.-luth. Pastor. Wartburg Publishing House, Chicago, Ill. 1906. VIII and 191 pp.

The title and prospectus of this brochure promise much. After a brief introduction in which the author defines his method and sketches the history of the dogma, the Biblical terms which stand as exponents of the doctrine of election are discussed. pp. 11—55. Next follows an exegetical section (pp. 56—112) in which the predestinarian texts of Scripture (among them Mark 16, 16; John 3, 16; Ezek. 33, 11!) are explained. Their dogmatical yield is summarized in the next chapter, we dare say in this single sentence: "The contemplation of the saving will (Heilswillen) of God as realized in the individual believer, is what Scripture understands by election." p. 116. Or, still more briefly: It is "the universal teaching of the Gospel in reference (Beziehung) to the believing individual" (*ibid.*); or, briefest of all: "The doctrine of election — the Gospel." (*ibid.*) Also time-believers are elect while their faith endures. p. 142. Matt. 24 (v. 24) is said to refer to such as remain faithful to the end, p. 143; εἰ δυνατόν in this passage expresses a

reasoning of the false prophets, and qualifies their hope of success; it must not be understood as a word of assurance on the part of the Lord. p. 43. *Ἐκλεκτός* is a "designation applied to Christians in so far as they have passed from death into life." p. 41. It denotes "a converted person in his state of grace." pp. 42. 44. "Everyone that is justified is an elect person; every elect person is a justified person." p. 43. *Κλητοί* in Matt. 22, 14 is = *κεκλημένοι*, and the sense of the contrast between the called and the chosen is: "Many are called, *i. e.*, many have been invited, urged to come; but few are elect (wenige sind Auserwaehlte), *i. e.*, unto fellowship in the kingdom of Christ, persons who are in the state of grace, converted persons." p. 42. As regards the phrase *ἐν Χριστῷ* in Eph. 1, 3, the author suspends his judgment, 1) whether the reading of some Mss. (*ἐν αὐτῷ*) should not be given the preference and the phrase should be referred to God the Father; 2) if the current reading must be accepted, whether *ἐν Χριστῷ* should not be understood as a qualifier of *ἡμᾶς* rather than of *ἐξελέξατο*. But he is also willing to adopt the latter construction, either in this sense: by the mediation of Christ; "God has executed the gracious act expressed by the verb through Christ, by sending Christ to us and bringing us to Christ" (!); or in this sense: "He has planted us in Christ (in Christum hineinversetzt), so that we are now in Christ." p. 50. As to the force of *γινώσκω* the author holds that "it always has reference to the act of perceiving something (es ist stets etwas, das sich auf das Erkennen bezieht), even when the state of the heart has been indicated at the same time. It always presupposes as a fact that the quality in question (die Eigentuemlichkeit) already exists and is perceived as such. . . . It does not express the sense that God, by 'knowing' us, first *makes* us His own, but He recognizes us as persons who *have been made* His own. God does not effect a connection with us, but He acknowledges the connection already existing." "*Προγινώσκειν* is simply this concept dated back to eternity. It, too, signifies primarily not an act, but knowledge of something that occurs or exists in time." pp. 14. 15. In 1 Pet. 1, 2 the noun derived from this verb is paraphrased thus: "the foreknowledge of God as it refers to all His children who have become His children;" and *ἐκλεκτοὶ παρεπίδημοι* is rendered "believing (!) strangers." If any one denies that *πρόγνωσις* has the meaning "foreknowledge of believers as such" the author charges him with holding the aprioristic view of an absolute predestination of certain persons who are to be saved without fail. He holds that but for this view men would never have conceived the idea of stripping this word of its peculiar meaning, and of making out of an act of the intellect an act of the will, or even an

efficient act (ein Tun). Their aim, he says, was to remove from this doctrine every consideration of the fact that the persons in question are Christians (jeder Hinblick auf den Christen). p. 18 f. These excerpts will suffice to show the trend of the author's predestinarian thought: his teaching is revamped Huberian universalism.

The author's exegesis has suffered by the order and sequence of matter which has been adopted for his treatise. Placing an array of definitions of terms ahead of the exposition of Scripture passages fairly invites the opinion that the passages are introduced illustrandi causa. It is like putting the cart before the horse. The successful exegete endeavors to approach his task wholly unencumbered with preconceived notions. We are surprised at the author's lack of judgment all the more because he knows, and insists on, the difference between exegesis and "eisegesis." pp. 30. 72. His remarks on Acts 13, 48 may serve as a sample of his mode of interpretation.

καὶ ἐπίστευσαν, i. e., and there arrived at faith (sind zum Glauben kommen) as many as were persons ordained (Verordnete) unto eternal life. — It is necessary here correctly to interpret and understand the pluperfect. "When an act has occurred without leaving an effect that endures in the remoter past, the aorist must be used, because the pluperfect is equal to the aorist plus the imperfect." (Blass, p. 207.) The term *τάσσω* has a different meaning in different passages. It means to choose, to issue order, to offer oneself for some purpose (where?); also, to designate. Hence, its meaning in this passage MAY be "those who were designated, or chosen." However, it MUST not carry this meaning. By the usage of language it may be the middle voice as well as the passive: in that case it denotes directing something in one's mind — it corresponds to the Hebrew *sum*, to posit, to place, with the further meaning (Nebenbegriff) to direct one's heart, countenance, eye toward something. This meaning certainly fits into the context just as well as any one of the other meanings. The heathen in this instance had been prepared for salvation by the preparatory work of the Jews; their hearts yearned for the life everlasting which was preached to them. Now these persons who, owing to the preparatory grace of God, heard in order to learn — whose mind was directed toward salvation, these became believers. The passage does not state expressly that also their longing for salvation was an effect of preparatory divine grace; but that it was such is self-evident. — The expression "they were ordained" may be the middle voice; but the passage yields a better meaning when we take it to be the passive voice. This is what had happened to them (an ihnen geschehen). God had done this to them (an ihnen); God had placed them in the ranks of those who were going forward to eternal life. And they were standing in these ranks at that time (pluperfect). The rest, however, who did not and would not hear the Word, were not saved. — God has appointed this order to be in force at that time and now. Every Jew or Gentile who stands within this order like them, with his face turned heavenward, experiences that God has appointed also for him the hour when he shall advance a step, from hearing to believing. That is the meaning which we are able to obtain from this text, but not an election to salvation of some persons in preference to others. p. 93 f.

This interpretation is remarkable for its lack of clearness. It is an exegetical straddle: it leaves the reader guessing whether *τεταγμένοι*

expresses an act of God, *and nothing else,* or whether it is to be understood as an overture on the part of God inviting an act of the persons in question; again, whether τάσσω, if it refers to an act of God, has for its object the ordo salutis or the persons here mentioned; again, whether τεταγμένοι precedes or follows ἐπίστευσαν, in point of time. If ἐπίστευσαν is pluperfect, what is the tense of τεταγμένοι? Moreover, the Gentiles' longing for eternal life is declared to be an act of gratia praeparans, and is found in the Gentiles because they are hearers of the Word; from hearing they advance to believing. Now, is hearing the Word of God with longing desire the action of an unbeliever? The author's views on predestination, it appears, are grounded upon a peculiar view of conversion, like most ex praevisa fide teaching.

A word as to the formal side of the treatise, and first, as to the diction. Particles of reference, or the pronoun when employed as the substitute of the noun require great care. In this sentence: "In diesem ratschlagenden Wollen Gottes sind alle Moeglichkeiten wohl beachtet worden und auf Grund davon hat Gott einen festen Ratschluss gefasst" (p. 29) it is not clear whether "auf Grund davon" refers to "Moeglichkeiten" or "ratschlagenden Wollen." We do not point to this in a spirit of cavil, but because we have felt the diction of the author throughout the treatise as a strain. Much of the thought presented has evidently been ill-digested; this accounts for the existing crudities of speech, the lack of perspicuity in the construction of clauses, etc. A worse fault is the author's passion. There are few pages in this book that are free from polemics, and polemics conducted in a vindictive spirit. He will break into a calm excursus with a reminder that there are certain mean people who upset his philology and his logic, and dogmatics and exegesis. He cannot rid himself at all of their vision. This is to be regretted. We have not a word to say against polemics, but polemics must not descend to the low plain of ceaseless harangue, or the indulgence of gossip such as on p. 119, or such spectacular performances as those on pp. 187—189. And this, too, is not said in a spirit of cavil, but because we honestly believe that the author has harmed his own cause by his lack of self-discipline. If you must have an opponent, you would certainly like to have one whom you respect for his orderliness and decorum. In view of these defects the air of independence from all helps except grammar, lexicon, and concordance, which the author displays at the outset, his dogmatizing conclusions, sometimes reached with little or no effort (*e. g.,* p. 53), and his convenient wholesale references to the work of others where a strong personal effort of his own was required (*e. g.,* p. 7, footnote; 26: Cremer; 53: Blass, Schirlitz, Winer) —

all this must have the very opposite effect from the one intended. Upon the whole, we doubt whether the author is the ablest exponent of the doctrinal position occupied by his church-body.

FOURTH READER. Illustrated. *Standard American Series.* St. Louis, Mo. Concordia Publishing House. 1908. 156 pp., bound in cloth. Price, 35 cts.

This is the fourth sequel to previous issues in the Standard American Series of textbooks for instruction in English in our German-English parochial schools. It contains 50 selections carefully graded and well chosen. The book is a worthy comrade to the volumes which have preceded it.

UNSER ERSTER EMIGRANTENMISSIONAR, PASTOR STEPHANUS KEYL. By *Paul Roesener*, Pastor at St. Stephen's Lutheran Church, New York. St. Louis, Mo. Concordia Publishing House. 1908. 88 pp. Price, 20 cts. in paper cover; bound in cloth, 30 cts.

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The author is a laborious and painstaking student of current literature within the Lutheran Synodical Conference, chiefly the Missouri Synod. He has digested the doctrinal contents of synodical reports, theological monthlies, etc., in such a manner that these contents may be said not only to have been indexed, but also outlined, and cognate matter from all available sources has been grouped under common heads. The present volume contains references to treatises on *Abbitte* to *Buecher.*

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BALAAM.

NUMB. 22—24.

The history of Balaam, as recorded by Moses, Numb. 22—24, is beyond doubt one of the most interesting and instructive parts of the Old Testament. There are many things which commend it to the special study and meditation of the thoughtful and diligent Bible student. It is a singular and unique personage and character which in these chapters is portrayed to the reader of the good Book, — Balaam, the Seer, — and yet we see in this strange man the picture and type of many that have received from God great spiritual gifts and have occupied a high place in the Church of God, but, being blinded by the things of this world, have forgotten again their high calling and have rushed anew into the snares and clutches of Satan, into temporal and eternal ruin. But if the character and personage of Balaam are such as to arouse our special interest, his extraction, the remote time in which he lived, his sudden appearance in the history of Israel, and the part which he plays in it, also certainly engage our attention in no small degree. Balaam is a native of a heathen country, a contemporary of Moses and Joshua, and without having any previous intercourse with God's chosen people, he is suddenly confronted with the same, at a time when Israel had pitched its tents on the eastern boundaries of the promised land, ready to fight in the name of their God, their hearts swelled with the certain hope of victory and conquest. Called by a heathen king to

curse this nation, he cannot but bless and proclaim the bright and happy future of Israel, while, at the same time, his spiritual eye sees only ruin and destruction for its enemies and the enemies of the Blessed Seed which was to spring from Israel. And oh! what a lofty flight do his words and thoughts take, when he speaks of these things; how poetic and sublime is the very language he uses! When we see and hear him, standing on the summits of the mountains of Moab, when his eloquent tongue bids us behold the radiant light of the Star out of Jacob, we might believe that we were standing at the deathbed of one of the patriarchs of old or listening to the words of some great prophet, like David or Isaiah. If, therefore, I busy my pen with the history of this man, I trust that I will have the goodwill of the kind readers, my greatest regret only being that none of the brethren that are more equal to the task have not long ago undertaken to delineate this man and the history circling round about him in our THEOLOGICAL QUARTERLY.

I.

If we read or hear of a person that played an important part in the history of the world or the Church, we would also like to know the particulars of his parentage, how he was raised and educated, what position he occupied in his country, what influence he exerted, the good and bad traits of his character from his early youth, and the like. In some instances Holy Writ gives us a detailed account of these things, as in the narration of the lives of Moses, Samuel, and Daniel. But in regard to Balaam's earlier life the Holy Spirit saw fit not to acquaint us with the particulars, and many things which we would like to know are shrouded in the deepest mystery, or perhaps only hinted at. Still, what He had Moses relate about the birthplace and descent of Balaam is worthy of our notice and helps us to understand the better his subsequent history.

Balaam was a native of Mesopotamia, the cradle of the human race, a resident of the country whence Abraham came

and where Laban had lived. He himself states this Numb. 23, 7, saying: "Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east." The town, or city, in which he lived was Pethor, concerning which Moses makes the remark: "Which is by the river of the land of the children of his people," Numb. 22, 5. The river which he means evidently is the Euphrates. His father's name was Beor, Numb. 22, 5, or in the New Testament Bosor, 2 Pet. 2, 15. It is remarkable that his father's name, as well as his own, have nearly the same meaning. For Beor, or in the Hebrew tongue, בְּעוֹר, according to Hengstenberg and others, means "destruction," this name being derived from the verb בָּעַר, absumsit, deponit. Balaam, בִּלְעָם, denotes, "The swallower of the people." The Greek rendition of this name, according to Hengstenberg, is, *Νεκόλαος*, the conqueror of the people, as may be seen from Rev. 2, 15, where the followers of the doctrine and practice of Balaam after his apostasy are called Nicolaitans. These names of father and son have given room to the conjecture that Balaam was the scion of a family in which soothsaying or divination was practiced as a craft, and that even his father's name was dreaded by the people for the power and efficacy of his execrations. Balaam might, then, have received this name immediately after his birth, and his father may have given him this name in the hope and expectation of his becoming what the name expressed, a swallower and destroyer of the people. If this was the case, the impious hope of the father was surely fulfilled. But according to Oriental custom, Balaam may have received his name after his oracles had given him an almost international reputation, Numb. 22, 15, or even after he had given the advice to the Midianites to seduce the children of Israel to idolatry and fornication, Numb. 31, 16. For through this wicked counsel Balaam became the cause of destruction for many thousands.

Having made this etymological digression, we shall turn our attention to the main question in this part of our treatise. This question is: Was Balaam, previous to the time at which

Moses introduces him into the history of Israel, a truly pious man, a man that was in a state of grace and a true prophet? There are, in the main, two opinions which are diametrically opposed to each other. Philo, Ambrose, Augustine, Gregory of Nyssa, and many theologians of the Lutheran, Roman, and Reformed churches answer this question in the negative. They try to maintain that Balaam never stood in any relation to the true religion. According to their judgment he never was a worshiper of the true God, but always given to idolatry and at all times an enchanter, whose mind had no relation whatever to the prophecies which he uttered, whose prophecies, in fact, came forth from his lips without his mind being affected, even against his will. Ambrose, for instance, puts these words into his mouth: "Quasi cymbalum tinniens sonum reddo." (Conf. Hengstenberg, *The History of Bileam and His Prophecies,* pp. 5. 7. Germ. ed. Berlin, 1842.) Many others, again, as, for instance, Tertullian, Jerome, Luther, Buddeus, Deyling, Buzel, Calov, and in our times Stoeckhardt, are fully convinced that Balaam was first a truly pious man and a true prophet, but afterwards became an apostate, blinded by the gold and the honors of Balak. Hengstenberg claims that the truth lies in the midst of "these two extreme opinions," and maintains that there were in Balaam the beginnings of the knowledge and fear of God, but that he had never gone beyond these beginnings and had never experienced a thorough conversion. Concerning his prophecies, he says that God had granted him, as it were, some clear glances, but that his prophetic gift proved to be by no means comprehensive and reliable, so that he cannot be counted among the prophets. (l. c., p. 11.) The merits or demerits of this conciliatory effort will show themselves when we deal with the above-mentioned discrepant views, and especially when we shall undertake to expound Balaam's prophecies.

We do not hesitate to maintain that Balaam, at the time to which we referred above, was in a state of grace, and that he was also a true prophet. By making this assertion, however,

we do not mean to decide the question whether before that time, in his younger days, he had been initiated into the magical arts and practiced them, or not. If, according to the testimony of Joshua, the Lord had called Abraham from idolatry to make him a great patriarch, the bearer of the divine promises, the forefather of the Blessed Seed, and the father of all true believers; if, furthermore, St. Paul, first a persecutor of the Church of God, became a great apostle and the teacher of the heathen world, why should and could God not also have called Balaam out of heathenish darkness and away from sinister practices not only to kindle faith in him, but also to make him His prophet? St. Paul says Rom. 9, 16: "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

But how did Balaam obtain the true knowledge of God? In what manner did God call him and qualify him for his office? We have reasons to believe that at the time of Balaam there were still alive in Mesopotamia some traditions concerning Abraham and Jacob. Abraham, after his conversion, and Jacob, during his stay in that country, surely sought to disseminate the knowledge of the true God and to communicate to others their hopes and expectations concerning the promised Redeemer of the human race. But a studious and inquisitive mind, like that of Balaam, must have eagerly imbibed such information and pondered these things, and God might have used such traditions to plant the true faith into his heart. It is noteworthy, at any rate, that Balaam's oracles and prophecies contain strong allusions to the sayings of the patriarchs and the promises they had received; cf. Numb. 23, 10; 24, 9. 17b, etc. We are, of course, fully aware of the fact that God put these prophecies in the mouth of Balaam, but we also know that the Holy Spirit did also take into His service the knowledge and the phraseology of the individuals whom He employed as His amanuenses and mouthpieces. Thus He availed Himself of St. Paul's knowledge of Greek poets and philosophers, Acts 17, 28; Tit. 1, 12. The above-mentioned passages (Numb.

23, 10, etc.) therefore are no slight intimation that the progenitors of the Israelites were not altogether forgotten in Mesopotamia, and that Balaam also had become acquainted with their history in some way.

Another source from which Balaam drew at least some knowledge of the true God was the rumor which spread before Israel. The deliverance of Israel from the hand of the Egyptians, attended by signs and miracles, and the great miracles which God performed for His people even during its wanderings in the wilderness, did not fail to make a deep impression upon the surrounding nations, Ex. 15, 14; Josh. 5, 1. Jethro, the father-in-law of Moses, and Rahab were thereby led to the knowledge of the true God, Ex. 18; Josh. 2. Mesopotamia, however, was neither so far from the regions where these great events had taken place, nor was the intercourse between the nations of the East so scanty that the inhabitants of Mesopotamia should not have heard of the great deeds which Jehovah had done for His people. It would be strange indeed if a man of the character and caste of Balaam should not have tried to obtain all the information in regard to this people and its God he possibly could. It is true, Numb. 22, 10 seems to refute this assertion at the first glance. Balaam there says to the Lord: "Balak, the son of Zippor, king of Moab, hath sent unto me, saying: Behold, there is a people come out of Egypt," etc. But Balaam simply quotes the words of the Moabitish ruler. We also may surmise that in the hour of weakness and temptation the prophet was so foolish as to believe it to be of advantage to him not to betray any acquaintance with that nation in his conversation with God, although all the statements which he makes concerning God are correct and in keeping with what Scripture says about Him and His attributes. Do we not also judge God sometimes by feeble sense, especially if some strong temptation assails us, although we know better and would be far from uttering any heterodox opinion if catechised by anybody? But the Mesopotamian seer knew very well who that nation was and whence it came. We see this from passages like Numb. 23, 7:

"Come, curse me Jacob, and come, defy Israel!"—and 22, 23: "Surely, there is no enchantment against Jacob," etc. Should not also the great deeds of God in behalf of His chosen people have deeply affected the heart of this man and fully convinced him that Jehovah is the only true God?

Balaam, however, had still another source from which he derived the knowledge of God and His will. God dealt with him directly, in the same manner in which He conversed with the patriarchs and the prophets of old. Deyling, in his *Observationes Sacrae* (pars tertia, p. 103, 8. 3), says that he sees in Balaam the certain and indubitable characteristics of a true prophet—and if we examine the arguments which he produces we cannot but agree with him. He had intercourse with the true and eternal God, as we see from Numb. 22, 8. There, being asked to curse Israel, he declares that he can do nothing without God's consent, and that he must ask Him first before he could make any promises. If he would have been a worshiper of a false god, of Baal, or Moloch, or some demons, he would have made preparations to consult them. And God appears to him at night in dreams or visions, 22, 12. 19, and speaks to him. In the same manner God appeared to Abraham, Gen. 17, 1; to Jacob, Gen. 46, 2; to Job, Job 4, 13; to Samuel, 1 Sam. 3, and to many other prophets. We read, furthermore, that God met him, 22, 4. 16. God put the words in Balaam's mouth, 22, 5. 16. This is also said of prophets like Isaiah and Jeremiah, Is. 51, 16; Jer. 1, 9; 5, 14, etc. To Balaam is also ascribed that mode of prophesying which the Hebrew doctors call רוּחַ הַקֹּדֶשׁ. We read 24, 2: "And the Spirit of God came upon him," that is, the Spirit of prophecy, by the afflation of whom the mind sees and predicts future events and prophecies. The same thing is also said of Eldad and Medad, Numb. 11, 26, and the consequence of it was that they prophesied in the camp. The word which Moses uses there is נָבָא, and the proper meaning of this verb is always to prophesy or to speak in prophetic enthusiasm (*προφητεύειν*). This was also the most common way by which God revealed His will to Moses, David, and other

prophets, 2 Pet. 1, 21: "The holy men of God spake as they were moved by the Holy Ghost."

Scripture, however, calls our attention to still another mode by which Balaam received his prophetical knowledge, namely, by ecstasy (*κατ' ἔκστασιν*). In this state the functions of the senses are suspended for awhile, the inner eye is opened, and the prophet, unconscious of what is taking place round about him, sees some extraordinary or supernatural objects which it pleases God to reveal to him. Of this manner of divine revelation Balaam speaks Numb. 24, 4, where he says: "He hath said, . . . which saw the vision of the Almighty, falling into a trance, but having his eyes open." Overpowered by the impressions he received, by the visions he saw, the prophet lay prostrate (נֹפֵל, war hingesunken). In such a state of ecstasy was Saul when he prophesied, 1 Sam. 19, 24. But Balaam is in still better company than that of Saul. St. Peter fell into a trance when God wanted to teach him not to despise the Gentiles, Acts 10, 10: *ἐγένετο ἐπ' αὐτὸν ἔκστασις*. The same St. Paul experienced twice: Acts 22, 17 (*ἐν τῷ ἱερῷ γενέσθαι με ἐν ἐκστάσει*); 2 Cor. 12, 2. 4 (*ἁρπαγέντα ἕως τρίτου οὐρανοῦ — ὅτι ἁρπάγη εἰς τὸν παράδεισον*).

A man to whom God revealed His will in so many ways is surely not to be placed on the same level with Simon Magus, who never received any divine revelation, neither can he be a mere deceiver, or a mere, ordinary soothsayer, but must have been in truth a prophet of God for a time, and if we wish to compare him with any person in Scripture, we are surely more justified to compare him with Judas Iscariot, the chosen apostle of the Lord, who, also blinded and seduced by the cursed hunger for gold, betrayed the Son of God.

Another strong argument for the correctness of our view is the fact that the Scriptures do not point to a single instance where his oracles and his predictions did not come true. False prophets, deceivers, and mere diviners may, by their own sagacity or the sagacity of the devil, sometimes guess at or foresee near future events, but the rule with them certainly is that

they tell lies, especially in regard to God's will and the future of the Church, and their very lies and falsehoods expose them as deceivers and prophets of the Evil One. All the prophecies of Balaam, however, as recorded Numb. 23 and 24, have been fulfilled, although they embrace a period of fifteen centuries. But not only the oracles which he gave forth on the heights of Moab were verified in the course of time, even his previous blessings and curses were confirmed by the outcome. The heathen Balak also bears testimony to this fact. He says through his ambassadors, Numb. 22, 6: "For I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

A further corroboration of the assertions we have made is 2 Pet. 2, 16. There the apostle calls Balaam not a magician, or a soothsayer, or a deceiver, but a prophet (*ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν*). Indeed, the whole passage, 2 Pet. 2, 15. 16, and the subsequent context, shows us likewise that Balaam had been for some time a true believer, a man, therefore, that also possessed the fear of God. The apostle here speaks of men that have escaped the pollutions of the world through the knowledge of our Lord Jesus Christ, but who would forsake (*καταλείποντες εὐθεῖαν ὁδόν*) the right way and go astray. In doing this, however, they would follow the way of Balaam, the son of Bosor, etc. But if these men and false teachers follow the way of Balaam, it is but fair to infer that Balaam had first traveled that road, or in other words, that he also for a time had escaped the pollutions of the world and become a true believer, but afterwards lost the grace of God through the love of the wages of unrighteousness. This inference is furthermore in agreement with his personal relations to God as they are represented in the 22d and 23d chapters. He calls Jehovah, the covenant God of Israel, his God (לַעֲבֹר אֶת־פִּי יְהוָה אֱלֹהָי), 22, 18. He converses with God as with his God, besides whom there is no other. There is no trace, no vestige of polytheism in all that we hear about Balaam or that proceeds from his lips. His knowledge of God is pure, and we can subscribe to everything he says about God

and His attributes. Again and again he emphasizes that he can do nothing without God, in spite of all temptations and although this truth is most inconvenient for him. The conviction that God is unchangeable in His thoughts and designs is firmly settled in his mind. We only refer to one word which he holds up to the idolatrous Balak, who thinks he can change God's mind by his hecatombs. He says 23, 19: "God is not a man that He should lie, neither the son of man that He should repent. Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" All these words are diametrically opposed to the notions which the heathen entertained concerning their gods, and they were spoken by him not only as a dogmatical truth, but in the tone of personal conviction, although according to his flesh and blood he wished that he would be in a position to gratify the wishes of Balak. Balaam was, at any rate, no worshiper of idols, but an adorer and worshiper of the true God, and if afterwards he became an open enemy of Him, a veritable apostle of Satan, it was because he ceased to give room to the Holy Spirit in his heart, and yielded to his flesh and blood which warred against the Spirit. If we should deny this, or if there had been in Balaam only a few, scanty beginnings of the fear of God, how could we finally account for or explain the long and fierce struggle in which Balak's temptation involved him? If the prophet had been wholly without the true fear of God, he would not have asked God repeatedly if He would "give him leave" to accompany the messengers of Balak, but would have complied with the request of the Moabitish king without any hesitation; and if his knowledge and fear of God would have been only superficial, we venture to say that his scruples and remorses would have been easily overcome by the flattering and smooth words of Balak and his messengers.

Finally, is it not remarkable that Balaam says, Numb. 23, 10: "Let me die the death of the righteous, and let my last end be like his"? He does not wish to die like a heathen in despair, or relying on false gods; he does not expect his end

to be like the end of a heathen priest or magician, but desires that his end be like that of the true Israelites who trusted in their covenant God, the God of grace, that his death might be like the death of those who had walked in the ways of the Lord. We know very well that here, also, he is the mouthpiece of the Holy Ghost. But what the Holy Ghost inspires him to utter he declares to be his own wish, his own personal desire and expectation. This is clearly and most forcibly indicated by the use of the suffix of the first person in the singular: תָּמֹת נַפְשִׁי ... תְּהִי אַחֲרִיתִי. In these words we surely do not have the language of a man who never had possessed true faith in the Lord or who had been altogether without the true fear of God.

But the objection has been raised: Is Balaam not called a soothsayer or, rather, "the soothsayer" (הַקּוֹסֵם), Josh. 13, 22? And if Scripture calls him "the soothsayer," must he not have been a wicked man, a man in reality devoted to the foul practices of divination? Now, we do not doubt that *kosem* is employed here in its proper sense, and that it has an evil meaning in itself. Neither do we attempt to attach to it a signification similar to the meaning which its noun has in Prov. 16, 10: "A divine or wise sentence (קֶסֶם) is in the lips of the king." But still we must remember that Balaam lived in a heathen country and in heathen surroundings, where the multitude, or even, to say the least, by far the greater majority of the people could not distinguish between their idols, their priests, and diviners and the true God and His prophets. What could have been more natural, therefore, than that they regarded as a diviner and called a soothsayer every one that was, or pretended to be, in contact and communion with the invisible world? Thus, if Balak sends his messengers to Balaam with the rewards of divination in their hand (קְסָמִים בְּיָדָם), it does not go to prove that Balaam was at that time given to divination. It only shows that he judged Balaam and his God according to his heathen standard and his pagan notions. Moreover, it is by no means impossible, as we have intimated above, that the son of Beor formerly was a real heathen *kosem,* or soothsayer,

until the Lord called him into His kingdom of grace and made him His prophet. And if he was no soothsayer before his calling and conversion, he undoubtedly became one after his conversion, so that we cannot be surprised that Joshua, who takes notice of his death and doom in a few words, calls him Balaam, the soothsayer, without any circumlocution. Taking all this into consideration, we cannot see how this title or appellation given to Balaam after his death could undermine our position or invalidate the arguments which we have brought forth.

Some learned men furthermore point to Numb. 24, 1b as an evidence that Balaam must have been, even at the time when he followed Balak's invitation, an enchanter and soothsayer. We read there: "He (Balaam) went not, as at other times, to seek for enchantments." The phrase, "to seek for enchantments," or, to the meeting of enchantments, is the rendition of: לִקְרַאת נְחָשִׁים. The plural נְחָשִׁים, however, which occurs only in this passage, does not denote enchantment or divination here, like its singular in Numb. 23, 23. It is beyond question that Moses by these words refers to ch. 23, 3. 15. But in these two verses not a word is said about divinations and enchantments. Moses only relates both times that Balaam bade the Moabitish king stay by the burnt offering, while he went to a lonely place, nearby, to meet God. His intention was to find out the will of God. And both times Balaam came back from the solitude to proclaim the word which the Lord had put in his mouth. But could any one really believe that God would have answered to heathen charms and spells, to enchantments and magical formulas? This only the devil does, and Balaam surely did not receive his prophecies from the devil, but from the true living God. Therefore we have more than sufficient reasons to reject this translation as an impossibility. Hengstenberg and Gesenius have instinctively felt this and have substituted: *augurium* or *omen*. This signification is strongly suggested by a secondary meaning of the verb נָחַשׁ, namely, to presage, to take for an omen. In this sense נָחַשׁ is evidently used 1 Kings 20,

23: וְהָאֲנָשִׁים יְנַחֲשׁוּ; Vulgate: "Et acceperunt viri pro omine," that is, they received the words of Ahab for a good omen or sign. If נְחָשִׁים is to be taken in this sense, then Balaam would have gone to some lonely place to wait there for a sign from the Lord, from which he would learn to know His will. But such a procedure would not necessarily have been heathenish or even superstitious, nor would it have stamped Balaam as a diviner and common soothsayer. Gideon, for instance, asked God repeatedly for signs to become the more assured that the Lord was with him and with Israel, Judges 6, 17. 37. 39. Elijah, one of the greatest prophets, waits for a sign from heaven to convince Israel that Jehovah was the true and only God. Gen. 30, 27, however, the force of נָחַשׁ is still more lessened. There Laban says: "I have learned by experience (נִחַשְׁתִּי) that the Lord hath blessed me," etc. But Laban had neither used enchantments nor miraculous signs or auguries from heaven; he had simply seen, by studious observation, that the Lord had increased his wealth through the hand of Jacob. נָחַשׁ may, therefore, also have the meaning, to find out by observation or inquiry, and there is no reason whatever why we should not translate the above-mentioned phrase with, "to the meeting of inquiries," or in plainer English, to seek for information (from the Lord). What he had known before was confirmed to him repeatedly. God will not turn His blessing into a curse, and for this reason he will ask no more, or try to obtain information in some lonely place.

Some, finally, have found a proof of Balaam's superstition in the fact that he had seven altars built and seven oxen and rams offered, Numb. 23, 1; 23, 14. But we can adduce several other instances where pious and godfearing men have observed this number in offering sacrifices. 1 Chron. 15, 36 David offers seven bullocks and seven rams. 2 Chron. 19, 21 Hezekiah offers seven bullocks, seven rams, seven lambs, and seven goats. And Job 42, 8 the friends of Job are even commanded to bring for a sin offering seven bullocks and seven rams. It was among the worshipers of the true God that the number seven was re-

garded as holy, while the heathen favored the number three. Thus we find in Virgil (*Ecl.* 2, 4) the following lines, which he puts in the mouth of a prophetess:

> Terna tibi haec primum triplici diversa colore
> Licia circumdo, terque haec altaria circum
> Effigiem duco. Numero deus impare gaudet.
> Necte tribus nodis ternos Amarylli colores.

And again:

> Idem ter socios pura circumtulit unda.

Aristotle (in *De Coelo*) likewise says that the ancients employed this number πρὸς τὰς ἁγίας τελευτὰς τῶν θεῶν (for the holy dedications made to the gods).

All these passages, therefore, do not refute the arguments we have offered; on the contrary, the two last ones on which we have dwelt serve even to strengthen our position, and for this reason we abide by our former assertions that Balaam was, before he yielded to the temptation and apostatized, a true prophet and a true believer, though, of course, he was not free from infirmities and frailties. Indeed, it is by no means improbable that he was at the head of a church or a congregation in his native country. God, as a rule, did not only call His prophets to reveal the future, but also to call men to repentance and to bring them to true faith. Luther seems to have firmly believed that Balaam was a great prophet and had preached the Word to many in his country. This would also, in a measure, explain why Balaam, after his apostasy, did not go back to Mesopotamia to stay there altogether, but spent the closing part of his life among the idolatrous Midianites. He would then, like Cain, or like Jonah when he went on board ship, have fled from the presence of the Lord and His people, hoping thus to escape their rebukes and to find more rest for his troubled conscience. But since we all like to hear the voice of Luther itself in all things pertaining to theology, I shall conclude the first part of this treatise with a few quotations from his pen.

In his Lectures on Genesis (I, 1601 ff.) he says: "Jerome writes that those well versed in Holy Scripture say that Elihu

(the friend of Job) was Balaam, of whom Moses, Numb. 23, writes that he was an excellent prophet and teacher in Mesopotamia, to whom God's Word had been revealed, as he boasts himself. God had also given him many beautiful and glorious prophecies. For this reason he says, Numb. 23, 7: 'Balak, the king of Moab, hath brought me from Aram out of the mountains of the east.' . . . Moses writes that Balaam was a son of Beor, whom St. Peter calls Bosor, 2 Pet. 2, 15. He was a great prophet, but apostatized in a shameful manner, as is recorded of him. He had the greatest prophecies, being equal to the prophecies of Daniel concerning the great Alexander and the Roman empire which would devastate the kingdom of Judah and Israel. They say now that this Balaam was born of Bus, the son of Nahor, and lived up to the time of Moses. Those two were the chief prophets at that time. Balaam was called from Mesopotamia against Moses, who had come from Egypt. And Balaam truly had had the Word of God and blessed the people of Israel." — Vol. II, 385, Luther says: "There is no doubt that many of the family of Nahor were saved. They were a light among the other heathen by teaching and spreading the true knowledge of God. Job as well as his friends were excellent men; and Balaam was a very excellent prophet and at first a man of great piety. He possessed peculiar gifts," etc.

Boonville, Mo. J. HOENESS.

(To be continued.)

CORDATUS' CONTROVERSY WITH MELANCHTHON.

(Continued.)

Cordatus had declared that he would not appeal his case to Luther.[1] Formally he did not do so, still he now communicated his trouble to Luther. Finding Melanchthon absent from the city, he called upon Luther the day after his private interview with Cruciger, September 19, early in the morning. If Cordatus had expected to see Luther startled by the informa-

1) THEOL. QUARTERLY, vol. XI, p. 204.

tion which he had come to submit, he was disappointed. Luther listened quietly to his visitor, and then remarked: "You are not the first to report these things to me: Michael Stifel[2] and Amsdorf[3] have touched upon these very matters in their correspondence with me. Here is a letter from Amsdorf." The letter was dated September 14 and must have reached Luther hardly more than a day before Cordatus' arrival at Wittenberg. Amsdorf states that he has received information from Wittenberg, notably from Aepinus,[4] which may soon be published to the citizens of the town, *viz.*, that contradictory doctrines (pugnantia) are being taught at the university. "Philip insists in strong and immoderate terms (vehementer et supra modum) that works are necessary in order to obtain everlasting life. However, on Sunday of the same week you have taught, with your accustomed reverence, the following concerning regeneration: A child in his mother's womb is not active at all (nihil facit aut operatur), but merely suffers being formed (patitur tantum et formatur), etc. These matters greatly disturb our people, and they certainly trouble me. Our opponents in this town are being stirred against us and cause me worry and trouble; for by means of this very occurrence they persuade people to abandon the Gospel and to return to their impious teaching. I need your counsel in this matter, and I ask it urgently (peto et iterum peto)." (C. R. 3, 162.)

From this communication it appears that the teaching which Cordatus had begun to controvert had gained far greater publicity than one might suppose from our previous account, and that Melanchthon was regarded as its chief exponent. Amsdorf does not mention Cruciger at all. It is likely that Melanchthon had endorsed Cruciger's lecture, of which he was

2) At that time most probably in charge of the parish of Holtzdorf, near Wittenberg. (R. E. 15, 89. C. R. 5, 6.)

3) It is doubtful whether Amsdorf at this time was at Magdeburg, Goslar, or engaged in reformatory work in the duchy of Grubenhagen. (R. E. 1, 290.)

4) Johann Hoch (*αἰπεινός*), since 1533 Doctor of Theology at the university of Wittenberg.

the real author,[5] in the interview with Cordatus July 24,[6] and that he had also in his lectures to the students — Amsdorf says: "in schola" — expressed himself to the same effect as Cruciger. Moreover, Amsdorf's letter shows that a very wide scope was being given to the point in controversy, *viz.*, not only the relation of contrition to justification was being debated, but the relation of good works to salvation, this last term being understood in the sense of vita aeterna. We noticed this tendency first in Cordatus' letter to Cruciger of September 17.[7] Evidence is lacking to show that prior to Amsdorf's letter Luther had any knowledge of the affair. Nor do we know what he advised Cordatus at this interview.[8]

The archives at Gotha contain copies of two notes which were evidently written by Melanchthon. Bretschneider assumes that they were addressed to Cruciger during the month of October from some place along the route of Melanchthon's journey to the Palatinate. Melanchthon advises the addressee not to heed slanders and to refute sycophants by virtuous conduct rather than by words. He holds that such conduct is becoming a philosopher and calculated to prevent still greater divisions in the community. "A noble horse calmly passes barking dogs. Pericles was followed to his door by a loud-mouthed fellow who kept up his harangue even after Pericles

5) Ratzeberger relates that Melanchthon not unfrequently wrote the lectures which his colleagues delivered. "Denn es war Philippo keine Arbeit verdriesslich, und diente gerne jedermann." (Ledderhose, *Melanchthon*, p. 127.)

6) THEOL. QUARTERLY, vol. XI, p. 203.

7) Candide respondeo, me pessimis auribus et memoria fuisse, si tantum de contritione praelegisti. . . . Cum confitearis, te nostram contritionem vocavisse causam sine qua non, nonne hoc unum opus nostrum eandem causam dat loquendi adversus praelectionem tuam, qualem mihi dederunt omnia opera nostra, quemadmodum visus sum audivisse? (THEOL. QUARTERLY, vol. XI, p. 207.)

8) The supposition of Ledderhose (p. 127: "Luther seems to have exerted himself in the direction to suppress the strife") is not warranted. Luther, no doubt, sought to mitigate the rigor of Cordatus' contention, but he was far from suppressing his testimony, as subsequent events show.

had passed into the house. The hour being late, Pericles sent his servant with a lantern to light the fellow home." Melanchthon cites his own conduct on similar occasions as an example, and states that he is not sorry for having practiced such magnanimity, although at the elector's court his actions had been interpreted as being caused by timidity. (C. R. 3, 178 f.) We repeat that the course here recommended may be proper for a literary person, but not for a public teacher of the Church whose orthodoxy is being questioned. However, we shall see that Melanchthon soon after acted contrary to his own advice.

The slanderers and sycophants which he had in mind were Cordatus and his friends. Cordatus was indeed busy pushing the issue with Melanchthon. After his interview with Luther he conferred with Bugenhagen on October 22, and wrote letters bearing on his controversy to Luther and other parties at Wittenberg. It does not appear that any new point was made. (C. R. 3, 162.) Melanchthon must have felt that his position at Wittenberg was becoming precarious; for he found it incumbent upon himself, on All Saints' Day, to address a letter — Bretschneider thinks from Nuremberg — jointly to Luther, Bugenhagen, Jonas, and Cruciger, to this effect: "I hear that Cordatus has raised a deplorable issue (tragoediam excitasse) concerning certain remarks of mine in which I am said to have delivered false teaching in regard to the doctrine of works. I am agitated over this report, and although other cares sufficiently worry and exercise me at present, I have thought that I must meet this charge at once. I have never desired to teach, nor have I taught, particularly as regards the matter now in controversy, anything but what you teach in common. But when I first noticed that the thesis: We are justified by faith alone, was understood by many, especially abroad, to mean: We are justified by our new life (novitate illa), or by infused gifts of grace, it was necessary for me in the Apology to speak out more distinctly and to explain this matter by placing it under the head of gratuitous imputation (transferrem rem ad imputationem gratuitam). At this point, you know, there

arise questions such as these: If we are accepted only by God's mercy, for what end or reason is our new obedience necessary? My writings on this subject are extant. Nor would I attempt to escape your verdict, not even Amsdorf's. I never aimed at anything else than at setting forth your teaching in the most appropriate terms, for I know that many entertain improper notions concerning these weighty matters. Besides, young men must have a suitable way made for them in which they may teach these matters, and occasionally they must be supplied with logical formulas (verbis dialecticis). Nor do I deny that I love to bestow all possible praise on good works, but I have never heaped false praise on them. I state distinctly that they are not the price or equivalent (nec pretium nec meritum) of eternal life. And I am not so uninformed as not to know the meaning of causa sine qua non. Accordingly, I beseech you to believe that my public deliverances were made with good intention and with no mind to differ from you. I have never wished to separate my view from yours, but if I am aggravated by suspicions and slanders of certain people, and must fear that your affections are being alienated from me, I shall much prefer to [leave you and] go almost anywhere. I know that certain people have talked about me outrageously; I readily forgive them. I wished to lodge this complaint with you rather than with others, because I should dislike being the author of discord among us. I love and cherish each one of you from my heart, and I wish the whole community well. It would be useless for me to declaim upon this matter, if my zealous labors (hardly worth mentioning!) in every kind of business would not bear me witness. I trust, however, that you have sufficiently discerned my heart. I have never run away from friendly admonition and confab. Every one has his peculiar gift. I arrogate nothing to myself, and I have not desired to publish something novel. I only collected your teachings and wished to express them in as simple terms as I was able." (C. R. 3, 179 ff.) The remainder of the letter refers to the election of a teacher (de paedagogii collatione); Melanchthon

wishes to be exonerated from certain charges in this connection, and cites Cruciger as his witness.

On the heels of the messenger who bore this letter, only four days later, November 5, Melanchthon himself arrived at Wittenberg and at once addressed the following letter to Cordatus: "A friendly relation, which has indeed been pleasant to me, has existed between us, and I have many witnesses in this city and elsewhere to prove that I have always thought and spoken lovingly and honorably about you. Accordingly, I am the more grieved because I am compelled to employ the present style of writing to you. I hear that you are writing letters in all directions (spargere epistolas), in which you inveigh against me outrageously and with hostile intent, and yet I am not fully informed about the cause of your hatred and what it is that you censure. Possibly something that I have written has given you offense. My reason for compiling the *Loci* (Melanchthon's *Dogmatik*) was indeed none other than this, because I considered it useful for many reasons that our young men should have the gist of our important teaching placed before them in comprehensive form and in good order. I did not wish to become the head of a new sect. I compiled what, in my judgment, is being taught in our churches, and used the utmost care to give proper expression to these teachings. I hold that a careful effort of this kind is necessary for our church and not unworthy [the effort of] an honorable person. Now, I have expressed some points with less vigor, others in less offensive terms. Either the method which I pursued demanded this, or it was caused by my weakness; for each of us has his peculiar gift. I am not adapted to engage in violent affairs (ad negotia illa). But if there was anything you did not like, or if there were even erroneous statements in my writings, — for what is easier for man than to slip, — how much more civilly would you have acted if you had warned or even expostulated with me personally! I gladly compare my views with others, as many persons know; and these matters in which we are engaged are great and difficult, and it would be profitable if we were to

engage, as often as possible, in an amiable and careful discussion of them. I have often stated about you in particular that I prize your opinion above that of many others, and that I wished I could enjoy your conversation frequently. Accordingly, you would have done me a favor if you had first written to me in case you had been displeased with something. Some points, I hear, you wrest in altogether unbecoming fashion, owing to your suspicions. Then, again, you angrily lunge at me with your pen (stringis adversus me stylum), and set up a horrible hue and cry against me; you also urge my removal from this place. Regarding this exhibition I shall only say this: I should be ashamed of the literary studies in which I am engaged, if I were not to consider that a person involved in public strife in a commonwealth is exposed to all sorts of dangers, hatred, exile, death, especially one who occupies a position such as I do. While I revolve these matters in my mind, they stir me less, when I hear that it is you who is writing against me. I could wish for the sake of our commonwealth that we would join our endeavors in guarding concord among us. We have enemies enough to whom this crossing of swords among us affords delight. If you think that there are matters deserving censure in my teaching, let us, as behooves friends, discuss them privately. The cause which we champion is not ours but Christ's, whose glory I certainly wish to serve. Farewell! (C. R. 3, 181 f.)

The next day Melanchthon informs Dietrich at Nuremberg that he has returned to Wittenberg where new strife is awaiting him. "Cordatus has stirred up the town, the country round about, and even the court against me, because in explaining the controverted points in the doctrine of justification I have stated that new obedience is necessary to salvation. You know how carefully and critically (quam diligenter et quam distincte) I have tried to treat these matters." He adds, in Greek: "I chafe under the necessity laid upon a philosopher, to bear sycophancy without anger; but I shall endeavor to temper also this strife with that moderation which is becoming a genuine

philosopher." (C. R. 3, 185.) On November 16th he informs the same party: "I have not much to write regarding my own affairs. They have not called me to account yet; still, I do not know what is coming. I am not greatly afraid of any personal danger. What care and faithfulness I have employed in unraveling so many points in controversy that were not understood (obscuris) and intricate, you are best able to judge. Nor shall I flee from the verdict of wise men. But I am not willing that Quadratus (*i. e.*, Cordatus) should be appointed my judge." (C. R. 3, 187.) In a letter to his friend Camerarius, dated November 30, Melanchthon expresses an opinion as to the origin of his controversy with Cordatus: "The matter arises from no other cause than the hatred of humanistic studies (odio literarum), which my enemies (isti) think I am advocating with too much vehemence, because I am in the habit of urging our young men frequently to engage in these studies which are beloved by all (haec communia studia). Letters have been sent everywhere, stating that I would not return, that I had departed because of a difference with Luther and the rest. I smile at these vain imaginings of people; but there are persons here whom these tales have impressed and who thus indicate sufficiently either their stupidity or the weakness of their will. No charge is being raised against me, except that I deign to bestow a little too much praise on good works. This happens to me when I expound controverted points in proper and apt terms and arrange them agreeably to our system (ad Methodum revoco); for there I express certain matters in less forbidding language than they; and that is certainly both correct and advantageous. However, after my return these tales have subsided, and I am applying the needed balm with my accustomed kindliness. Among our men the old firmness is observable, both as regards the defense of doctrine and their good-will towards me. Accordingly, I am quite composed." (C. R. 3, 193.) On December 1st Melanchthon sends Dietrich some poetry περὶ τῆς ἐκλείψεως (on his defunct state?) and also a theological treatise. He remarks: "You observe

that I am adopting some homespun philosophy (quaedam communia *φιλοσοφούμενα*), so as not to run amuck upon Cordatus and critics of his ilk. But what a tyranny is this that dull and uneducated persons hinder the expounding of weighty and highly useful matters! However, more about this at another time." (C. R. 3, 194.) In a letter to Brenz of December 6th Melanchthon complains that he is being consumed by labors and cares, and that he is vexed with the sophistry of some ranting demagogues (*θλίβομαι ὑπὸ δημηγόρων τινῶν σοφιστομανούντων*). "But I spread a cloak over these ills and bravely despise them. For I would not stir up greater scandals by my impatience. I observe that many theologians are men such as the Athenian orators on whom the bon mot was coined: Let not a serpent devour a serpent lest it become a dragon." (C. R. 3, 202.)

Here we may pause awhile and consider in what way the correspondence so far submitted lights up the matter in controversy. It is a distinct gain and a step towards conciliation when Melanchthon removes from the expression causa sine qua non every idea of merit. Contrition precedes, justification follows, but justification is merely post hoc, not propter hoc. It is another gain towards a mutual understanding when Melanchthon rejects the Augustinian sense of justifying faith; faith is not an element in justification because it represents a virtue, a quality in man, producing the phenomena of the new spiritual life. Justification is not dependent upon the new obedience of the believer. For the statement that contrition (or good works) is necessary to justification, Melanchthon would now substitute the statement that "new obedience is necessary to salvation." But it is not in accordance with the facts when Melanchthon informs his friend Dietrich that he *has made* (dixi) this statement, and that Cordatus had attacked him on account of it. The fact is that Melanchthon *is making* this statement *now,* after being attacked. What Cordatus had attacked was chiefly this sentence: "Nostra contritio et noster conatus sunt causae justificationis sine quibus non." This sen-

tence had been penned by Melanchthon, as Cruciger had acknowledged September 18. Melanchthon is not representing Cordatus fairly. And it is more than questionable whether the new phraseology which Melanchthon adopts removes the stumbling-block to Cordatus and Amsdorf. He states that he has made the statement regarding the relation of new obedience to salvation "*in explaining the controverted points in the doctrine of* JUSTIFICATION." In that connection the statement in question would be not only superfluous but disturbing. There is nothing in the statement that "explains" anything in regard to justification. If the statement is made with that intent, it is misleading. Evidently Melanchthon is still under the spell of his "Methodus;" he labors to show the *logic* of justification — a hopeless task! — His animus toward Cordatus is deplorable. A sickly peevishness vitiates all his philosophical resolves and renders his assumed magnanimity ludicrous. He plainly shows that he is very much hurt personally, in spite of his protestations to the contrary. He is trying to find motives for Cordatus' action which do not exist. He forgets that Cordatus had conferred with him immediately after Cruciger's lecture, and that Cordatus was not supposed to know anything about Melanchthon's connection with Cruciger's lecture until Cruciger had told him. The charge that Cordatus is trying to bring about his removal from the university because of his humanistic leanings is most ungracious and unbrotherly, when we remember what steps Melanchthon had taken prior to this to remove himself. He had nobody but himself and his injudicious conduct to blame, if people were gossiping about his impending removal from Wittenberg. Altogether, Melanchthon shows up a very poor philosopher in this affair.

We turn again to the author of the controversy, Cordatus. Kolde (*Analecta Lutherana,* pp. 264 ff.) has supplemented the documents bearing on this strife which Bretschneider has submitted in the *Corpus Reformatorum* by a protocol of a conference between Cordatus and Luther on October 24, and by several letters of Cordatus to Luther. The protocol is written

by Cordatus himself. It is in Latin, but bears this inscription in German: "Ein fein christlich colloquium, das Doctor Lutherus vnnd Cordatus vnd andere gelarte vnter sich gehalten haben." It is part of a collection of documents which Cordatus submitted to the Rector of the university, when he formally preferred charges against Melanchthon about the middle of December (17), 1536. Cordatus says: "October 22 the Reverend Cordatus came to Wittenberg in the evening to hear the Reverend Doctor, our father, lecture. Early the next day at breakfast I[9] conferred with Dr. Pommer regarding this matter. October 24, after receiving a letter from him, he called on our father, Dr. M. Luther, about 9 o'clock in the morning, explained the whole affair to him in the order in which it had happened, and deposited the documents, that is, the letters that had passed to and fro, with him as dean of the theological faculty. It would be wonderful to relate how kindly the Doctor listened to him, how he read everything and put questions whenever he was in doubt what this or that statement meant. Cordatus also showed Dr. Martin Luther the notes which he had copied from the dictations both of Philip Melanchthon and of Dr. Creuziger on the Fifth Thesis on Timothy and on the Second Thesis on Colossians by Philip. When Dr. M. Luther saw them, he said: This is exactly the theology of Erasmus, and nothing could be more opposed to our teaching, even if Dr. Philip had afterward corrected these statements. He was not inclined to refer the remission of sins to our merit and work, even though they declare, in fact, that new obedience must follow reconciliation, and that it is an indispensable requirement (causa sine qua non) without which we cannot attain to everlasting life. He thus destroys all that we have said concerning Christ and has trodden under foot His blood, etc. This is what father Luther said in reply. 'But,' says he, 'my dear Cordatus, I see what they are about. Alas! why do they

9) This change from the impersonal to the personal form shows that Cordatus wrote this account, as he states at the end, very hurriedly (omnia citissimo calamo scripta et descripta).

not come to confer with and to show me if they have anything against me, rather than scatter these horrid teachings that are hostile to Christ broadcast among the people? Only recently, when Jacob and Philip Motz took their degree,[10] Dr. Cruciger aimed a blow at me (perstringebat me). Ehr schluch auf den sack, vnnd meinet, der esel solt's nicht fulen oder mercken. But I noticed it very well. Let them conspire as much as they please; I shall do what is necessary at the proper time. And this is what I shall do, my dear Cordatus: I shall first approach Dr. Philip and hear his side and what is his intention. I shall go to him alone, as Christ commands us to do. If he chooses to defend his teaching, well and good. I shall then have cause for action. Cruciger, however, will have to retract publicly what he dictated in public.' And Luther kept Dr. Cordatus with him for breakfast.

"While at the table, Luther spoke the following words to his servant Wolfgang:[11] 'Wolf, what would you do if I should die suddenly? Would you remain with my wife?' Wolf replied: 'I do not know. Once you are dead, my father, I, too, could wish to be dead.' 'Ja,' said Luther, 'was meinestu, was werden wirdt, wen Ich vnnd thu todt sein?' And he heaved a sigh and grew silent, etc. After a little while he said: 'Es hat sich der heiliger geist noch etwas furbehalten, das ehr illis non revelavit (which He has not revealed to them). Not that we who believe in Christ lack anything, but that there are some things hidden from those who do not believe, things which they ought to believe. My followers do not know all things yet as they think they do. I shall be compelled — so help me God! — to do what a certain skilled gladiator did whose pupils were all in great honor and distinction because of their master and had become great and rich men themselves through him.

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10) The university record shows that on October 10, Luther presiding as dean, Magister Jacob Schenk and Dr. Philip Motz took their degrees as licentiates of sacred theology. Cruciger conducted the proceedings. (See Seidemann, *Jacob Schenk*, pp. 11. 98.)

11) Wolfgang Sieberger. (See Koestlin II, 486.)

When the pupils became overbearing even towards him and would not yield to him, and one of them in particular, bolder than the rest, advanced against the master to engage in mortal combat with him, the aged master, after one or two encounters, while all eyes were upon him, expecting him to come off victorious, exclaimed at the last encounter: "What is this? Must I fight singly against so many?" The pupil, not aware that this was a ruse of the master, looked back and was forthwith dispatched by the master, etc. I fear,' said Dr. Mart. Luther, 'that I shall some time have to do the same to my fractious (partiales) Magisters and pupils, who have scarcely tasted what theology is and now undertake to teach in this place, right here in Wittenberg, in opposition to me, what they do not understand. I acknowledge that Dr. Philip possesses the knowledge of letters and philosophy, but nothing beyond that. Aber ich muss der philosophi einmal den Kopf hin weg hawen, dar sol mir got zu helfen. They want it thus.'" (*Analecta Luth.*, pp. 264 ff.)

In the collection of documents which Kolde discovered this protocol is followed by a letter which Cordatus addressed to Luther about the end of October:—

"Grace and peace from God through Christ! When I had returned home, reverend father, I began, as a careless author will have to do, to revise with greater care (diligentius distinguere) the statements which I made to you personally, in rather many words, in regard to my action against the Reverend Cruciger; namely, in this way: what I said concerning Philip I said merely by way of suggestion; but my statements concerning Cruciger I have referred to you for judgment, all the more because after my first private conference and in a letter he readily admitted them, and because you are now dean of the theological faculty. Moreover, since it seems that Philip so far has not come to the light with this new-oracular deliverance of his (cum hoc novo suo fatu), but has put his own feathers on another bird, I have thought that the other gentleman should be attacked first, because he has been apprehended, and action

should be taken against him, if by this means the conflagration can be checked. And although I know that Philip not only wrote out Cruciger's notes for him, but has also made the same statements in his lectures, still I believe we ought to appease, rather than crush, his great intellect, unless he refuses to come to terms (nisi recusaret redire). For if the influence of many men in the world is often so formidable that condign punishment cannot always be exacted, why should we not in the Kingdom of Christ spare a great and prudent man for a while, especially when we may entertain a hope that he will become sane again at some other point? On this account I have, indeed, in my writings, placed all blame on Cruciger, and have even attributed to him many of the statements of Philip. However, when I began to fear Philip so far as the conclusion of this action is concerned, it seemed to me that I have placed the entire blame on him, and I am now surprised myself that this has happened.[12] I make these suggestions once more, most beloved father; however, you will be able to suggest a much better course than I, according to the divine wisdom which has been bestowed upon you as a true preacher of the Gospel. You will know what is to be done in this business. I have with much fear undertaken this fight with the person who professed himself Philip's pupil; how could I be so rash as to rouse his master against me without being afraid? Nevertheless, I know that in the meantime the truth of God remains far stronger than the most plausible argument of Philip. And though I tremble with fear, only be not thou afraid, who alone art a doctor of theology. Hence you are the only man who must not be afraid of any man in this and in similar causes; you must possess far greater confidence in preaching and defending the Gospel than Joshua possessed when he invaded the land of Canaan

12) The author is not certain of having hit the exact meaning of this obscure clause. The original reads: "sed cum ad finem actionis inciperem timere philippum, visus sum, totam culpam rejicere in eum, quod nunc factum ipse quoque miror." See the remarks after the conclusion of the letter.

and was told: 'I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage,' etc. Verily, promises like these, and greater than these, will be fulfilled to thee, even if an angel from heaven should have proclaimed the truth of God with thee and should have backslided and turned traitor and not returned (neque retulerit); if this coming calamity will be greater than any in the past;[13] if our present supplication before God will be so much greater than any in the past, and the aid, too, which we obtain must be much greater, because He hath said: da du mich in der noth anruffest, half ich dir auch, vnnd erhoeret dich, do dich das wetter vberfiel; and if Satan sought to sift the apostles and brought it about that all fled and Christ was left alone, and one of them went into everlasting death, small wonder if we, too, are tried, and some fall away! However, none will fall away from us who are truly of us. Those whose speech is with enticing words of man's wisdom are not of us, unless they exercise proper caution; neither are those who at some future time will have to cause heresies among us that they which are approved may be made manifest, whom no one shall pluck out of the Father's hands. Farewell to you and your entire family! God grant you life through Christ! Amen.

"For my part, I could wish with all my heart that merited punishment were visited upon this man (in illum), so that the person who is the head and tail of his doctrine either would be willing to repent of his own accord, or by persevering in his teaching and defending the other would betray himself. For either outcome I should consider less difficult to attain than holding a conference on account of this affair with a man who is so full of argument (ratione plenum)," etc. (*Analecta Luth.*, pp. 268 ff.)

The style of these two documents of Cordatus is wretched and frequently leaves the reader guessing at the writer's meaning. Kolde has gathered from them only this that Cor-

13) For perteritis we read praeteritis.

datus was a conceited and quarrelsome person.[14] It is true, the first impression one receives from these documents is not favorable to Cordatus. He appears nervous, restless, vindictive. He is full of ominous forebodings and suspicions. And notwithstanding his aggressive spirit there is a strong grain of timidity in him: he trembles at the thought of having to face Melanchthon. He is conscious of his incapacity in a dialectic encounter. And so he seems on the point of repeating the ignoble action of Cruciger: as the latter had sought shelter behind the broad front of Melanchthon, so Cordatus covers himself with the stalwart Luther, and the battle seems destined to run into a duel between the great theologian and the great dialectician of the Reformation. Granted, however, that Cordatus does not loom up a great man and a great theologian in this controversy, still it must be acknowledged that the timely warning which he sounded against the introduction of a synergistic element into Lutheran theology has been of very great value. The controversy was indeed greater than the two original combatants, but it must be allowed, after all has been said, that Cordatus' scruples had a basis of fact to support them, even though he voiced them with some acerbity. We may even acknowledge a good deal of practical wisdom in the plan which he suggested to Luther for the settlement of the controversy. Greater than the question of the quality of man in Cordatus is the question whether his account of the conference he had with Luther is authentic and reliable. Most modern historians show such disgust at the protocol and the subsequent letters of Cordatus to Luther that they virtually cast out these documents from the mass of evidence bearing on the controversy. The protocol is, indeed, a startling document. Luther's remarks regarding Melanchthon and his philosophy, no doubt, were matter pleasant to hear to Cordatus, and it afforded him

14) "Eine Reihe Briefe von ihm aus der Zeit seines Streites mit den Zwickauern, die ihn schon damals als einen sehr hochmuetigen und haendelsuechtigen Mann erkennen lassen, im Zwickauer Ratsarchiv unter 'Pfaffensachen wegen Laurentii Sorani, Predigers,'" etc. (*Analecta Luth.*, p. 264, footnote.)

evident relish to embody them in his account of the conference. Did Luther make these remarks, or remarks to that effect? We have no doubt that he did. It is inconceivable that Cordatus should have invented them. They are too realistic and comport with the known resoluteness of Luther. The protocol, moreover, was submitted at the time the investigation commenced, and there is no hint anywhere in the proceedings that its truthfulness was assailed. Unless one wants to charge Cordatus outright with prevaricating, the protocol must be admitted as evidence. As such, what does it show? It shows that Luther himself had become fearful of the state of doctrine in his immediate neighborhood, and that Cordatus only confirmed impressions Luther had received before. The protocol is not a minute reproduction of the conversation between Luther and Cordatus. The conversation must have lasted several hours, and Luther, no doubt, said many other things which Cordatus did not deem it necessary to record. That part of the protocol which quotes Luther's language is probably garbled, however, without any evil intention: Cordatus wished to exhibit the fact that other and greater men than himself considered the times grave. But it would be a mistake to believe that these two men had sat down for an hour of gossip. Luther's surprise about the Erasmian tendency in the dictated notes from Melanchthon's and Cruciger's lectures was not voiced, until he had listened carefully and critically to the account of Cordatus. "Omnia legit, *quaesivit, etiam sicubi dubitabat quid haec, quid illa sibi vellent,*" says the protocol. Luther endeavored to get at the actual facts. And after he had obtained them and compared them with facts of his own consciousness, he proposed for himself this course of action: "primum conveniam D. Philippum et *eius sententiam audiam, et quid velit.*" Luther believed it possible that a satisfactory explanation could be obtained from Melanchthon which would remove the ground for Cordatus' complaint. Not until it should be shown that Melanchthon was determined to defend the unsatisfactory statements in Cruciger's lecture, would there be cause for action

("quid agam habeo"). Melanchthon's letter of All Saints' Day[15]) brought the desired explanation.

The protocol shows that Luther distinguished between Melanchthon's and Cruciger's share of the guilt involved, and the subsequent letter of Cordatus to Luther outlines with some minuteness how the blame for the promulgation of the offensive teaching in question is to be fastened. On first sight, Cordatus' suggestion to Luther seems unfair. He knew that Melanchthon was the real author of Cruciger's lecture. Cruciger himself had revealed this fact so humiliating to him. Yet Cordatus proposes that Melanchthon should be conciliated and Cruciger punished. Likely, Cordatus dreaded a personal encounter with the adroit Melanchthon. However, upon further reflection, the suggestion of Cordatus seems both fair and wise. Direct evidence of an incriminating character was at hand only against Cruciger. And Cruciger had not publicly retracted his misleading statements. Melanchthon, though he was known to have said the same things in his lectures (eadem praelegere) and to have inspired Cruciger (Creucigero praescribere), had not fully revealed his mind (non extulerit in lucem). It was proper, therefore, that in any *formal* action to be taken by the dean of the faculty he should be officially disregarded and be left to adjust his views on the controverted matter during the course of the proceedings. And it argues a kindly spirit in Cordatus that he wished to spare Melanchthon as much as could be done with decency and a good conscience. While opposing a peculiar view of Melanchthon, Cordatus freely acknowledged the eminent worth of the man to the Church. It is possible, too, that the strong words of Luther during his conference with Cordatus had made the latter fearful of a violent clash between the Doctor and the Magister, and the plan which he proposed was intended to mitigate the rigor of the impending action.

But while willing to deal gently with the person of his opponent, Cordatus was firm as regards the controverted matter. On November 3d he protests in a letter to Luther that someone,

15) See p. 140.

viz., Bugenhagen, had stated from the pulpit that some people were imagining that dissensions had broken out at the university, but the dissensions, the speaker had claimed, did not affect points of doctrine, — non ulla dissensio de rebus, sed tantum de verbis. This claim Cordatus is unwilling to grant. He holds that terms are notative; they signify something. Nothing can be named unless it has actual existence. Accordingly, he opposes the term causa sine qua non because of the meaning which it conveys. In conclusion he exhorts Luther to remain firm and to remember what would have been the consequence, if he had yielded in the sacramentarian controversy. He expresses the confident hope that the peace which they had enjoyed a short while ago would soon be restored. (*Analecta Luth.*, p. 270 f.)

After a lull in the proceedings of one month, during which Cordatus believed the faculty to be deliberating what action to take, we hear from him again. In a letter of December 6, which betrays some irritation, he writes to Luther:

"The more I am occupied with this matter by writing to you and conferring with you, the more I am vexed and agitated in mind and conscience. For this causa sine qua non, regarding which I have appealed to you and the college of theologians, seems to be treated indifferently (stolida videtur silere). Elsewhere, however, it is noisily discussed, even in the streets. Students are saying one to the other: Forsooth, justification cannot take place without me; for in order to be justified it is necessary that a person exist. And just as Peter would not have been justified, if there had been no Peter, so it is certain that a person is, in a manner, the cause of his justification, and these eloquent men who have never seen a single writing of Augustine quote Augustine's saying: Qui creavit te sine te, etc. Herein we may plainly see the work of Satan. For when did we ever hear these students of languages discuss the article of justification, although all these past years that article was purely taught? However, now that they have become disputants by the teaching of Philip and without a basis of fact (per verba phi. et sine rebus) they would be theologians, and that,

far more learned theologians than others, though they lack both, the matter and the words, to express the same. They imagine that they must needs discuss this causa sine qua non, and are able to do so with greater propriety than anyone else before them. And they make a great boast of it, for this reason, no doubt, because they would rather strive to be accounted exceptionally learned men and youthful geniuses,[16] than go to school, learn, and believe. Accordingly, as regards my action, nothing seems to remain for me to do than to ask you for Christ's sake to inform me what the present status of my action is. I request you now to give me this information in the name of the faculty whose dean you are, and with whom I have now discussed this matter so often. I request and demand a just and proper conclusion; for since Cruciger made his admission I have made complaint to you not as a private person, but I have communicated through you with the entire college of theologians at Wittenberg who are at this time professing and teaching the article of justification with one accord; and I have done so not in secret, nor in a company of merry banqueters or witty jesters, but as in the presence of God and before all men. Moreover, if you do not deem it necessary to write me, — I mean what I say! — I shall surely pursue the course which I have adopted, and what I have done privately hitherto before all whom it concerned, I shall henceforth do in whatever manner and by whatever means, in order that the true faith may be preserved to us pure and unshaken. Nor shall I be deterred from this course, if you all were to tell me that I was not sufficient to attack this difference among you, much less to compose it. For, most assuredly, what you think and say about me is what I feel in my own heart. But I also know that once upon a time an ass spoke when a single person was starting on a journey to curse God's people, and no one else was present to call a halt to his endeavor. Aye, God, who

16) nimirum quod pro nostra (substitute magistra?) talium hominum et iuvenilium ingeniorum pugnare maluit (malunt?), quam doceri, discere, aut credere.

conducted me to that particular theological lecture, is governing my action and hence it progresses slowly. But I shall not rest and, if I can do nothing else, I shall, according to the measure of my faith, which I have by the Spirit of Christ, contradict each and every champion of this cause who reveals himself; and I shall not cease until Christ is publicly glorified as He was formerly by the preaching of faith, and this causa sine qua non is removed from the article of justification, I say, from the article of justification. Otherwise they may think about it what they wish, and talk about it as eloquently as they can. For this *causa* denies Christ, or at least renders salvation which is by Christ doubtful and of none effect. And thus the hearts of many shall be revealed at last, and it shall become manifest whether all Wittenbergers still hold this truth with one accord, without any philosophical, rhetorical, or sophistical limitations, *viz.*, that faith alone justifies, — a truth which you were known to confess at Augsburg[17] without that causa sine qua non and without any other limiting clause. And it shall become known whether that confession is still regarded as true by all of you. Likewise the Loci, which Erasmus seems to have written and which were published several times before this year by Dr. Philip, should be withdrawn. All this, and some other things besides, which I choose to pass over, will, without doubt, be revealed in consequence of this teaching of the causa sine qua non. It is a vicious cancer and words by which men, who are too secure in their faith, are turned to vain jangling and much questioning, and have slipped in their edification unto God which is by faith. In conclusion, I wish to add this with regard to Dr. Cruciger: I care not whether much or nothing is gained (vel nimia sunt vel nulla), I shall appear among all pious theologians and before Dr. Cruciger, and shall put up a new indictment, quite brief. For this cancer must not be suffered to eat further into the sound body of Christ. Farewell, my reverend father; and as to this goat's hair which I herewith offer to you and the other

17) For angustae we propose to read Augustae.

faithful theologians as a fruit of my faith, approve of it, or if the truth requires of you a different action, reprove it without delay, in order that judgment may be sent forth unto victory with the utmost assurance." (*Anal. Luth.*, p. 277 ff.)

In the Wolfenbuettel library, which contains a copy of the above letter, there is found another of the same date addressed to Melanchthon. The copyist has appended the remark that this letter was not delivered to Melanchthon. It refers, in the main, to the charge of Melanchthon that Cordatus had failed to apply brotherly admonition.

"The reason why I have not called on you, most learned Philip, during these past weeks, even when I had not been invited, is this: I was taken by surprise with the novelty of a message from which I learned with still greater certainty than before that you favor the teaching known as causa sine qua non. However, now that I know — for I believe I am not mistaken! — that you are also the author by whom this entire phrase has been inserted in the article of justification, I shall not come to see you privately, but if my weakness is to be pitted against your great knowledge, this will have to be done in the presence of all theologians who are sound in doctrine, or before our most illustrious prince. If you would know my reasons, hear them, not only with your accustomed modesty, but also with that Christian patience which bears with the infirmities of weak brethren. They are these, *viz.:* I can no longer bear your sneers in your treatises of matters of faith, nor the rigor which you adopt toward those whom you do not like much. Furthermore, if you think that I have disregarded the command of Christ that brethren should go and tell each other their faults, I answer that this has been done abundantly immediately after the lecture which I now attack. Yea, also in two letters of mine to Dr. Cruciger, which I know to have reached you sooner than I wished, and while I am writing this, what else am I doing, most beloved Philip, than talking privately with a brother, as Christ has commanded, and admonishing you — though my words may sound somewhat harshly — to speak, together with

us, as you have done these many years in so many lectures and publications, lest divisions arise to the injury of very many souls. Yea, this present discord will also breed wars and seditions, etc. Farewell, and be true to yourself (accrede tibi ipsi) and to the doctrine which you have learned from Dr. Luther, and continue therein; for by so doing you shall save yourself and those who hear you, etc."

After the signature there is appended this note, in German:

"I feel ashamed, seeing that necessity compels me for Christ's sake to take action against another, since no other ass will open his mouth, and as it seems, rise to contradict, if I can do nothing else, my dear friend (meinen lieben Herrn Gevattern) and the learned preceptor Phil. Melanchthon. However, what cannot He accomplish who doeth all things! Amen. Amen. His name is Jesus Christ." (C. R. III, 203 f.)

While these two letters reveal sufficiently the ardor of Cordatus, a letter of Melanchthon, written to his most intimate friend Camerarius about this time, may serve to show how Melanchthon felt. "You write that there are people who say that they have read letters from me written to my friends, in which I discuss dogmas defended by our theologians as if they were doubtful and uncertain, and you ask me to indicate to you those points chiefly which I consider to be such as could be relinquished or at least changed without danger of exposing oneself to prejudice. I do not wonder, my Joachim, that such tales trouble you, whose prudence and singular affection for me I have perceived from so many unmistakable evidences. I am certainly angry at people who publish letters which I wrote to them in simple confidence, or declare that I wrote things which I had not even thought of. After this I wish you would not permit such rumors to disturb you. For I hold our doctrine to be so sure, firm, and strong that no argument, no wisdom, no alliance of men could overthrow it. If violence should be employed, it could cause us suffering, but it could not crush the truth which our doctrine professes. If the faults of certain people are cited in this connection, that should not harm our

cause nor prove an obstacle to others. I shall say truthfully, however, that things have been done, indeed, as they have been done, but I shall not say that they were badly done. But as regards all those points which now seem to be justly reprehensible on our side or may be incorrectly handled hereafter, those should be regarded as the cause thereof and should bear the blame therefor who first befouled the holy Church most shamefully and then opposed those bitterly who wished to cleanse the Church. For the vices of our ecclesiastics and the prevailing diseases were such that, if a mistake was made in the medicine offered, this should excite no wonder. Besides, such contumacy and refractoriness has set in since that it has speedily turned aside all efforts at moderation and kindliness. Thus it has come that many things had to be done rashly. But more about this at another time; the outcome will reveal all."

We may close this chapter of the controversy by recording the last acts of Cordatus during this year. Cordatus had closed his agitated letter to Luther of December 6 with a postscript: "The reason why I have not called upon you again is because I wish to remain silent no longer, and I do not dare to say what I wish." Cordatus was beginning to chafe under the restraint which the seeming inactivity of Luther imposed on him. Hence we find him writing to Luther on December 16 as follows: "Inasmuch as I consider all the scheming which people at Wittenberg engage in without you, not to say against you, in matters of faith, I would have you know that I shall to-morrow transfer my appeal from you to the Rector, that is, I shall make public the action which had so far remained a private matter. And if the Venerable Rector, too, and the theologians who have hitherto remained sound in the doctrine which we all have learned from you, decline to pass judgment quickly on my written charge, and to take action against the offense of Dr. Cruciger and all his associates, and to put a proper stop to his teaching, I shall transfer the matter to the Elector for judgment, and shall state the grounds for my determined opposition in a conference of the theologians. Farewell, and rejoice that your great gifts are

being roused again for the war of the Lord. P. S. Return to me, reverend father, my written complaint; for I must needs have it by all means, in order that I may confer with Cruciger to-morrow and learn from him, first of all, whether he still intends to uphold his lecture." (C. R. 3, 206.) Cordatus carried out his resolution. He appeared before Jonas, the Rector of the University, on December 17, and preferred charges against Cruciger. Jonas took him aside and urged him long and vehemently to desist from his purpose, saying, amongst other things, that Cordatus, after kindling a little spark at Zwickau, now wished to start a conflagration at Wittenberg, and that he ought to apply himself to conducting the affairs of his little parish and not meddle in such public matters. But Cordatus did not yield. He addressed the following letter to Jonas on December 31:

"When you spoke to me in a very conciliating manner on December 17 and I answered you faithfully as the case before us required, there remained two thorns in my heart that irritate me, *viz.*, that I was guilty of having raised a charge against Philip, who is a great man in every respect, before having conferred with him according to the ordinance of Christ; and that Your Magnificence seemed altogether inclined to urge that I must recede from my charge. Furthermore, when at home I set out to write to Your Magnificence and to Dr. Philip, in order to satisfy you both as best I possibly could, I wrote, rewrote, corrected, and destroyed again what I had written so many times that I became sick in body and languid in mind, and unless I should have made an end of my effort, I should doubtless have contracted a serious illness. Accordingly, I request that Your Magnificence hear a few things which I state in summary form in behalf of the cause of Christ and my innocence.

"In the first place, I have to this day accused no one, not even Dr. Cruciger; for not by way of an accusation did this matter come before our Doctor. I am suggesting all things to my superiors, not accusing anyone of them.

"In the second place, I shall accord to Dr. Philip, who is a great man in every respect, all honor due him so far as he remains sound in the doctrine which we all have learned from our teacher Luther.

"In the third place, I have refused to desist from the action which I have instituted against Dr. Cruciger for the glory of our Lord Jesus Christ, unless Your Magnificence and the sound doctors of the theology of Christ hear my charge and render a just verdict for or against me and those clauses which have been affixed to the article of justification.

"In the fourth place, if by instituting this action I have sinned against Dr. Cruciger and those who side with him, or if during the proceedings I have sinned against anyone else, merited punishment will be visited upon me by you to whom the case has been committed.

"In the fifth place, if, however, I am transacting business of our Lord and pertaining to the salvation chiefly of those who were listeners with me at that lecture which I assail, you must come to my aid and defend the truth of Christ by your public verdict, not regarding persons but the cause.

"In the sixth place, to use the words of Your Magnificence, that I must not singly kindle a fire after kindling a spark, I shall readily suspend action for a time, which you seemed to demand that I should. I promise now that I shall take no action in this matter before anyone except before Your Magnificence, before whose tribunal this matter, which so far was private, has now come; however, with this condition that I shall first confer once more with Dr. Cruciger whom I have approached so often in private before, as Christ has commanded, and learn from him whether he intends to recant his lecture or continue defending it.

"In the seventh place, if anyone thinks that I who am naturally a harsh person act and write harshly, I answer, that that is true, but that the Spirit of Christ has changed, not taken away, my natural disposition." (C. R. 3, 208 f.)

Here the case rests for more than three months. The Con-

vention of Smalcald, a serious illness of Luther, the absence of the leading theologians from the university, rendered a prosecution of the case impossible. Before we submit the concluding documents in this controversy, it will be necessary to review critically the last letters of Cordatus published in this issue.

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

(Continued.)

THE SECOND ARTICLE.

JESUS CHRIST IS TRUE GOD, 1. BECAUSE THE SCRIPTURES ASCRIBE DIVINE NAMES TO HIM.

Rom. 9, 5: *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God, blessed for ever. Amen.*

The paragraph of which this passage forms a part enumerates the great prerogatives vouchsafed to the Jews. The apostle writes: "Who are Israelites, to whom pertaineth the adoption and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises." Exalted prerogatives, indeed! The polysyndeton: and — and — and, is to arrest the attention of the readers, to cause them to ponder each prerogative separately, so that they may see, feel, realize how highly favored they are. In our text this enumeration continues: *"and whose are the fathers," sc.*, Abraham, Isaac, and Jacob. To be descended from such illustrious ancestors, from men so highly honored of God, was a great distinction. But a greater and higher advantage follows: *"and of whom"* — of the Israelites — *"Christ came."* To appreciate this prerogative duly, the apostle sets forth who Christ is. *"Concerning the flesh"* — *κατὰ σάρκα — as to the flesh,* according to His human nature, He is a descendant of the Jews, a *true man.* Why are they to account Christ's being born among them such

a great honor? The climax of the whole grand thought follows, setting forth the prerogatives of the Jews in their strongest light. This Christ, who is true man, is at the same time *"over all God,"*—*ὁ ὢν ἐπὶ πάντων θεός*,—the supreme God, to whom the sacred doxology applies: *"blessed for ever."*

Here Paul directly asserts Christ to be very God. He is God, over all God, God in the fullest, highest sense of the word. This is the plain, simple meaning of this grand text, which any Christian reader, not biased by dogmatical prejudices, readily apprehends.

Were it not for the fact that so many strenuous efforts had been made, especially by such as deny the divinity of Christ, to torture the text and thus empty it of its sublime truth, our task were done as far as this passage is concerned. However, the objections raised compel us to enter somewhat more deeply into a discussion of the matter.

Let us again look at the text. It reads: *"Of whom as concerning the flesh Christ came, who is—."* What is the antecedent of *who?* Obviously: *Christ.* The apostle speaks of no one else. So we read on: *"who," sc.*, Christ, *"is over all God."* The plain, grammatical construction demands the "who" clause to be referred to Christ, and the sense therefore is: Christ is the supreme God.

Again, if we look at the thought-connection, the result will be the same. In the clause: "of whom as concerning the flesh Christ came," the limitation, *"as concerning the flesh,"* obviously implies a contrast and demands a correlative. We naturally ask: If Christ is descended from the Jews as to the flesh, as to His human nature, what, then, is He as to His higher nature? And the answer is: He is *"over all God."* Here is the unmistakable antithesis to *κατὰ σάρκα*. Or does the *κατὰ σάρκα*, as some contend, not demand an antithesis? Why, then the phrase: "as concerning the flesh," is entirely superfluous, and the apostle might have simply written: "of whom Christ came." *Stuart's* remark is to the point: "But if He, Christ, had no other nature, why should such a distinction as

is implied by *κατὰ σάρκα* be here designated? Would a sacred writer say of David, for example, that he was descended from Abraham *κατὰ σάρκα*? If this should be said, it would imply that *κατὰ πνεῦμα* he was not descended from Abraham, but from some one else. But here, the other nature of Christ is designated by the succeeding phrase, *ὁ ὢν ἐπὶ πάντων θεός*." (Stuart, *Com. on Romans,* p. 376.)

Why raise difficulties here where the text is so plain? Why willfully try to close one's eyes to the force of the passage? Unbelief is at the bottom of it all. Christ is to be dethroned. The one thing all objections have in common is this: the doxology is to be referred to the Father. Thus the great truth that Christ is called God is to be eliminated. But all such exegetical tricks are in vain. The words of Luther, uttered on another occasion, apply here also: "Der Text steht zu gewaltig da."

Which are some of the suggestions made as to another reading of the text? Some say: Place a period after the word "all." The words then read: "Of whom as concerning the flesh Christ came, who is over all. God blessed for ever." The doxology, "God blessed for ever," as has been said, is to apply to God the Father. How, we ask, is a doxology to the Father possible here? Nothing is said of the Father in the context. The subject spoken of is Christ. And where, then, is the antithesis to *κατὰ σάρκα*? Furthermore, a doxology pertaining to the Father is out of place here, because it breaks the trend of thought too abruptly. The reader is in no way prepared for it, because no reason for it has been given. No, the apostle's mind is not given to such freakish, clownish jumps. — In addition to all this the thought-connection of the paragraph manifests the utter absurdity of introducing a doxology to the Father. Says *Stuart:* "There is something incongruous in a doxology here to God the Father. The apostle is here expressing the deepest and most unfeigned regret of his soul, that, notwithstanding the exalted and peculiar privileges of the Jewish nation, they had by their unbelief forfeited them all, and made themselves obnoxious to a most terrible condemnation. To

break out into a doxology here would be (as Flatt suggests) like saying: 'These special privileges have, by being abused, contributed greatly to enhance the guilt and punishment of the Jewish nation; God be thanked that He has given them such privileges!' It is a duty, indeed, to be grateful for blessings which are bestowed, but — all in its proper place. Doxologies are not appropriate to paragraphs, which give an account of mercies abused, and deep guilt contracted."

But, suppose for the sake of argument we should grant the untenable punctuation of the sentence given above, and have the text read: "Of whom concerning the flesh Christ came who is over all," — does not the clause, *"who is over all,"* say that Christ is the supreme God, that He is, as the Epistle to the Ephesians puts it, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," and that all things are put under His feet? If Christ is "over all," if all things are under His feet, is He not true God? Most emphatically, yes. For to explain *"who is over all"* as meaning, who is over all the fathers, *i. e.*, greater than all the fathers, is an exegesis so frigid and says so little in the context that it cannot be entertained for a minute. But the attempt to thus distort the text shows to what desperate straits the opponents are driven. *Hodge* pointedly remarks: *"'Over all,' i. e.*, over all things, not over all persons. The *πάντων* is neuter, and not masculine; see Acts 10, 37; 1 Cor. 15, 28. It is supremacy over the universe which is here expressed."

But rather than concede that Christ is called God in our text, as is so plainly done, the rationalists unmercifully break its grammatical construction, violate the context, and what not. Others place a period after the term *σάρκα*, making the passage read thus: "Of whom Christ came as concerning the flesh." The relative clause following, which is so intimately connected with the preceding: "who is over all God blessed for ever," — *ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας*, — they treat as an independent sentence embodying an entirely new thought.

It has nothing whatever to do, they say, with Christ mentioned in the preceding clause. They translate: "He who is over all God blessed for ever," and contend the doxology refers to God the Father, not to Christ. The reasons urged against the false rendering noted above apply with equal force to this one: 1. Christ is the immediate subject of the discourse, not the Father. 2. A doxology to the Father is too abrupt here. 3. It is incongruous. Aside from these arguments: 4. There is no antithesis to *κατὰ σάρκα*.—"If God were to be the subject of a new, independent sentence and were at the same time to be designated as the one who is over all, *ὁ ἐπὶ πάντων θεός* without *ὤν* would have been the adequate expression according to the analogy of similar Greek locutions, as, for example, *ὁ ἐπὶ τῶν ὅπλων*, *ὁ ἐπὶ τῶν ὑπηρετικῶν*, *ὁ ἐπὶ τῆς φρουρᾶς*, *ὁ ἐπὶ τῶν ἔργων*. With the Greek fathers the constant designation of God is *ὁ ἐπὶ πάντων θεός*." (Stoeckhardt, *Roemerbrief*, p. 419.)

Thus we see it is contrary to the grammatical arrangement of the text to look upon the "who" clause as an independent sentence. On the other hand, the *ὁ ὤν* in our text, that is to say, the article *ὁ* followed by the participle *ὤν*, is equivalent to *ὅς ἐστι*, *who is*. This construction is often found in the Greek language, *e. g.*, John 1, 18; 3, 13; 12, 17; 2 Cor. 11, 31. The truth of the matter is: the *ὁ ὤν* = *who is*, is intimately connected with the principal clause. The antecedent of "who" is *Christ*, and the sentence must read: *"Christ who is . . . blessed for ever."*

Again, if we examine the form of the doxology as proposed by the opponents, we find it to be: *θεὸς εὐλογητός* = *God blessed*. Says *Hodge:* "No such doxology occurs in all the Bible. That is, the uniform expression is, 'Blessed be God,' and never, 'God be blessed.' The word *blessed* always stands first, and the word *God* after it with the article. . . . See Ps. 31, 21; 72, 18. 19; 51, 13; 68, 35; 89, 52; Gen. 9, 26; Ex. 18, 10, and a multitude of other examples. In all these and similar passages, the expression is, *Blessed be God,* or *Blessed be the Lord,* and never, *God blessed,* or, *Lord blessed.*

This being the case, it is altogether incredible that Paul, whose ear must have been perfectly familiar with this constantly recurring formula of praise, should, in this solitary instance, have departed from the established usage. This passage, therefore, cannot be considered as a doxology, or an ascription of praise to God, and rendered *God be blessed,* but must be taken as a declaration, *who is blessed;* see chap. 1, 25: 'The Creator, who is blessed for ever.' 2 Cor. 11, 31: 'The God and Father of our Lord Jesus Christ, who is blessed for evermore.' See Matt. 21, 9; Luke 1, 68; 2 Cor. 1, 3; Eph. 1, 3; 1 Pet. 1, 3. In these and all other cases, where, as here, the copula is omitted, it is *εὐλογητὸς ὁ θεός.* Where the relative and verb are used, then it is not an exclamation but an affirmation, as Rom. 1, 25: *τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.* 2 Cor. 11, 31: *ὁ θεὸς καὶ πατὴρ — ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας*; and here: *Χριστὸς, ὁ ὢν ἐπὶ πάντων θεὸς, εὐλογητὸς εἰς τοὺς αἰῶνας.* To separate this passage from the class to which it obviously belongs, and to make it a solitary exception, is to do violence to the text." (Comm. on Rom., p. 474.) — We close the discussion with the words of *Bengel,* quoted in Dr. Stoeckhardt's excellent *Commentary on Romans:* "Impense laetari debemus, quod in hac solenni descriptione Christus tam aperte Deus appellatur."

John 20, 28: *Thomas answered and said unto Him, My Lord and my God!*

On the evening of His resurrection, Christ appeared to His disciples. Thomas alone was absent. The disciples tell him: "We have seen the Lord." Say what they will it takes no effect. "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Poor Thomas, his faith had vanished! Eight days later Christ again appears to His disciples, Thomas included. Overpowered by the majesty and grace of His Savior, Thomas cries out: *"My Lord and my God!" — ὁ κύριός μου, καὶ ὁ θεός μου.* Not only does he call Christ *God,* but *ὁ θεός,* the *one,* the *true* God, like as the Father.

— A clearer proof for the divinity of Christ is hardly imaginable. And yet rationalists have dared to lay violent hands even to this text. Thomas's confession, they assert, was merely an expression of surprise, an irrelevant cry of an astonished person! Is it not rather surprising what unbelievable lies unbelievers believe? These words of Thomas an expression of surprise! How unspeakably absurd! What brazen effrontery! Does not the text clearly read: "Thomas said *unto Him*"? If these words had been an exclamation of surprise, they would have been blasphemy, and Christ would not have been slow to rebuke Thomas sharply. No, Thomas speaks the truth: Christ is ὁ θεός. Christ has no reproof for Thomas (cf. Acts 14, 13—15; Rev. 22, 8. 9), hence He tacitly acknowledges: Thomas, thou hast spoken truly; I am God. Moreover, the Lord lauds this confession as an evidence of true faith, to which the erstwhile doubting, unbelieving disciple had now again attained. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast *believed.*" Believed what? That Jesus is his Lord and his God. Christ wills His disciples to believe that He is ὁ κύριος καὶ ὁ θεός. — And what was St. John's purpose in recording this incident also? It was in full keeping with the object for which he wrote the whole Gospel. Only two verses further on he says: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name," v. 30.

Luther's sermon on this text is grand. Two short extracts may find a place here: —

"There can be no forgiveness of sins nor salvation, where this article of the resurrection of Christ is not believed, because in it lies all power of faith and of eternal life; as St. Paul says 1 Cor. 15, 14. 17. 18: 'If Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins. Then they also which are fallen asleep in Jesus are perished.' Thither St. Thomas also wills to go, he wills not to be saved but to be lost, because he will not believe that Christ has risen from the dead. And in such unbelief he would have

been lost and damned, if Christ through this manifestation of Himself had not saved him therefrom." (St. L. ed. XI, 771.)

"This is the power of the resurrection of Christ that Thomas, formerly more stubborn in unbelief than all the rest, is suddenly changed into a different man, who now frankly confesses, not only that he believes the fact of Christ's resurrection, but becomes so illumined through the power of the resurrection of Christ that he now also most firmly believes and confesses that Christ, His Lord, is true God and man, through whom, as he has now been saved from unbelief, the fountain of all sin, so he will also be raised by Him on the last day from death, and live with Him in unspeakable glory and blessedness." (*Ibid.*, p. 777.)

Jer. 23, 6: *This is His name whereby He shall be called,* THE LORD, OUR RIGHTEOUSNESS.

Lord, *i. e.*, Jehovah, is the exalted name here attributed to Christ. To see the full force of this name as applied to Christ, we must inquire into the meaning of the term Jehovah. — God, appearing to Moses in the burning bush, commissioned him to bring the children of Israel out of Egypt, to deliver them from the hands of Pharaoh, Ex. 3, 10. 11. Timidly Moses asks: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM, אֶהְיֶה אֲשֶׁר אֶהְיֶה (ehyeh asher ehyeh); and He said, Thus shalt thou say unto the children of Israel, I AM (ehyeh) hath sent me unto you." — From the same root of which *Ehyeh* is formed, the proper names of the Deity *Jahve* or *Jehovah* are etymologically derived. Hence, in the very next verse God says to Moses: "Thou shalt say unto the children of Israel, *Jehovah* (the Lord) . . . hath sent me unto you." Thus, from this revelation of Himself, we learn the authentic interpretation of the name *Jehovah* to be: "I am That I Am," or briefly, "I Am." Jehovah is the eternal I Am; Jehovah is

He that is and is and always is, He that is absolutely unchangeable, remaining through all eternity one and the same.

Whilst *Elohim,* another name of God (derived from אֵל, *El,* strength, power), is found principally in such passages where God is manifested in the plenitude of His power and strength as the Creator, the Preserver, and the Governor of the world, *Jehovah* is generally used to exhibit His relation to His people as their faithful God, their *covenant God,* as the God of their salvation, Ex. 3, 15.

The use of this exalted name, Jehovah, God has expressly reserved unto Himself. Ex. 3, 15 He says: "Jehovah . . . this is my name for ever." Is. 42, 8: "I am *Jehovah* (the Lord): that is my name: and my glory will I not give to another." Is. 45, 5. 21: "I am Jehovah (the Lord), and there is none else, there is no God beside me." Ps. 83, 18: "Thou, whose name alone is Jehovah, art the most high over all the earth." But why multiply instances? The name Jehovah, as is evident from the passages quoted, is applicable to the one true God only, beside whom there is no other God; it is a name that God has strictly forbidden another to assume.

Now, this exalted name, applicable to "the Most High" only, is ascribed in our text to Christ. *Christ is Jehovah. "This is His name whereby He shall be called, Jehovah."* Christ is Jehovah, is God, in the fullest sense of the word, without any limitation or restriction. Not even the faintest trace of a "delicate line of separation between Him and the Father" is discernible. Christ Himself says: "I and my Father are one" = ἕν, John 10, 30. "Before Abraham was, *I am,*" John 8, 58. Christ is the "I Am" = ἐγώ εἰμι. — And because Christ Himself is Jehovah, He is also our Righteousness. The righteousness we have in Him is perfect, one that availeth before God. Because this Lord Jehovah takes the place of sinners, "Judah shall be saved and Israel shall dwell safely," v. 6.

Springfield, Ill. LOUIS WESSEL.

(To be continued.)

MISCELLANY.

A Most Enjoyable Volume fell into our hands recently, and we hasten to call the attention of Lutherophiles to same. It is written by an Englishwoman, Margaret A. Currie, and bears the title, "The Letters of Martin Luther." The title is somewhat ambitious, inasmuch as the author offers only about the fifth part of the correspondence of Luther now accessible. But the work is excellently done. Everybody who has essayed the task knows that translating is arduous, wearisome business; translating Luther is still more difficult, but translating Luther's letters is the most difficult task of all. This "foremost German" writes a German that *is* German, German in conception, German in diction, German in imagery, German in application. His allusions are German, his proverbial sayings, his bonmots, his quaint saws, his humorous explosions, his anacoluthons, his curt remarks, his terse replies are German, intensely German. But he is *Germanissimus Germanorum* when he writes to a dear German chum with the easy abandon of a confiding friend, gossips, jokes, — sometimes with startling naturalness! — and sends thoughts, reminiscences, reflections, opinions from his teeming brain and large heart rollicking and gamboling over the page like merry lambs on a spring meadow. Great credit, therefore, is due to this British lady who has entered into the spirit of Luther with such a high degree of appreciation and congeniality. She has made Luther talk real English to Englishmen. Witness the following: —

To Chancellor Brueck.

The Archbishop's Complaints of Luther.

December 9, 1536.

To the learned Dr. Brueck, Chancellor to the Elector of Saxony. Grace and peace in Christ! After you told me that you had been ordered by my most gracious lord, at the instigation of the Elector of Brandenburg and his cousins, to ask me as to the proposed pamphlet against the Archbishop of Mayence, I beg to say (although I believe the good Princes mean well, and I wish them every prosperity) that I informed Their Royal Highnesses by word of mouth, both

here and at Torgau, that I would rather they tried to improve their cousin the Cardinal, and prevent him casting contempt on the Lord Jesus Christ and tormenting poor people, which would be more salutary than worrying over what I write.

And I am convinced that I cannot be convicted of insulting a whole race when I am forced to tell the truth to a knave; and if the house of Brandenburg feels itself insulted through what I have written of the Cardinal, it would be more seemly if they felt the honor of their house injured through his conduct, and punished him themselves, instead of leaving it to me to do.

It is really something quite new to defend one who does evil, and persecute those who punish it. The tribe of Judah was the highest and noblest of the whole human family, and yet it did not feel itself insulted when King Ahab was punished by the Prophet Elijah, even as prophets punished many kings. And there is no race so good that it has not at times an unworthy member. How would it be if judges, nay, even princes and lords, were to be called traducers because they justly condemned one of good family to be beheaded or hanged? Every thief would then have cause to say that he was being ignominiously treated because he was to be hanged. Yes, but, my dear fellow, why steal? Oh, dear sir, are you not, with all your wisdom, accusing me thus? In conclusion, kings and princes are subject to God, who first uses gentle means to reclaim them, even when they are very wicked. When these are of no avail, then God punishes them through His wrath. If they mock the first punishment, they must weep to all eternity over the second. If I do the Cardinal injustice, I sit here under an Elector of Saxony to be judged.

Please accept this hasty summary of the matter. If I had time I could, by the grace of God, do it better. But I shall justify myself to the Cardinal himself. For he must be laughing in his sleeve at the whole affair. I commend you to God. Amen.

Your obedient

MARTIN LUTHER.

To WENZEL LINK.

Luther asks for German songs. Jocular letter.

March 20, 1536.

Grace and peace in Christ, dear Wenzel! As it is some hundreds of years since I either spoke or wrote Latin, I almost fear I have forgotten what I knew, and probably you are in the same condition; so I hope such fears will justify any mistakes I make, without any

good or evil works, for you are a gracious lord towards such offenders, even as you desire similar sins to be leniently treated by your friends.

I had nothing to write about, but did not wish Frau Detzelin with her daughter to leave without letters.

I should have liked to send some mountains of gold, but in late years our Elbe has overflowed and taken all the gold sand with it, leaving only gravel and sand behind, some of which has got a lodgment in Justus Jonas's body. I must always joke, whether sick or well, weak or strong, a sinner and yet justified, well-nigh dead and yet alive in Christ. As you are seated amid gold and silver streams, send me not poetical dreams but songs, which will give me great pleasure. You understand.

I wish to talk German, my gracious Herr Wenzel, if it be not too difficult or too tiresome, too high flown or too deep. I beg of you to ask a boy to collect all German pictures, rhymes, songs, books, etc., which have been painted, composed, and printed by your German poets and printers this year, for I have a reason for asking this. We can make Latin books here ourselves, but we are busy learning to write German books, which we hope to make so good that every one shall be pleased with them. Farewell in Christ. Pray for me. The Lord be with you and yours. Greet all our people.

MARTIN LUTHER.

TO FRIEDRICH MYCONIUS, PREACHER IN GOTHA.

Congratulations. Luther makes jocular allusion to Myconius refusing him burial in Gotha, where he took so ill on his journey from Schmalkalden to Wittenberg.

July 27, 1537.

Grace and peace in Christ! I rejoice with you, dear Friedrich, that God has at length given you a Fritz. Having seven daughters, I can quite believe you are delighted to have a son. So once more I wish you happiness, and pray that he may continue healthy, and be endowed with even richer gifts than his father. Amen. I laud your determination not to let me be buried within your bishopric (Gotha), although since then I have often lamented it. For now that my life has been prolonged, I see things I would not have seen had I been at rest in God, or in Gotha. But He who has put all things under His feet will also overcome this insignificant evil.

Even as the angels are round about those who believe, so those who have eyes to see find themselves surrounded by much good. My Kaethie greets you, and wishes you much happiness over the birth of your son, and advises you strongly that all the milk that can be

spared should be kept for the little son till he can take other food, and that your wife should be made to take very good care of herself. But as a husband you know all this yourself, although my Kaethie seems to have doubts on the subject. Farewell in the Lord.

MARTIN LUTHER.

By the kindness of Rev. Brauer of Crete, Ill., we were favored with a review of this book by a Chicago daily, which describes the contents fairly well and, at the same time, indicates the sort of reception which the secular mind would accord to the correspondence of Luther were it given to the world complete. Evidently there are parts in Luther's letters which the twentieth century would fail to understand or — succeed in misunderstanding. The Chicago reviewer says:

For the first time a considerable number of the letters of Martin Luther have been printed in English. In German editions containing large numbers have been in existence for many years, although they were locked up in manuscript form for centuries. Margaret A. Currie has selected and translated 500 of them — "The Letters of Martin Luther" (The Macmillan Co.). They cover the period from 1507 to 1546, the year of Luther's death, and they are so arranged as to form a sort of biography in correspondence. At the beginning of each year Miss Currie has placed a few words showing the progress of the Reformation during that time.

The letters have been rendered into idiomatic English to correspond with Luther's hearty use of his own vernacular, and the result is something almost akin to reading them as a contemporary. They certainly bring out the human side of the great agitator, and they show him keenly alert on every point of contact with life. The progress of his rebellion (?) against the church, the gradual building up of his own creed, his quarrels with his opponents on whom he does not spare any epithets, calling them "devils," "thieves," "murderers," and "ministers of Satan;" his spread of the Gospel in the vulgar tongue, his contentions with his brother reformers — all these things throw light on the man and his work.

He was in correspondence with kings, princes, electors, and hundreds of commoners in and out of the church. Now he is trying to reconcile two monarchs at odds. Now he is thanking the elector for the gift of a cheese. Now he asks work for a poor man or bread for the masses. Again he tells the plain truth to a prince who has oppressed his people, and again he corresponds with his hundred lieutenants, exhorting them to faith and good work. Like the general

he is, he directs the battle on every hand. He dispatches men and the sinews of war here or there. He cheers his forces on, and rallies and leads them when they lose heart. He preaches often, seven times a week, he opens and dedicates new edifices, he appoints officers and recommends pastors, he adjusts differences in church law and discipline. He writes letters of congratulation or condolence. He reprimands rapacity and rewards faith. He is sorry that Frau So and So is oppressed by her stepmother. And all this time he is translating the Bible, writing tracts, pamphlets, and books. He pitches into the proofreaders and scolds the printers for being backward with their work and with pirating and garbling his writing. He wrote songs and hymns. Everywhere he went he was writing when he was not preaching. His friends and admirers came in such numbers that they annoyed and interrupted him. They laid hands on his manuscripts and carried off many which he never saw again. He fled to the castles of his noble patrons, but he was always busy and often wracked with disease, which, of course, he said was Satan.

To Katie, his dear wife, he wrote much and often. Katie was as busy as he with her baking and brewing, her housewifery, her planting, her cattle, and her Bible, which she had wagered she would read through before Easter. To Hans von Loeser, Luther writes about the christening of his own son, that he wanted it done "about vesper time, so that he may not remain a heathen any longer." This was Paul Luther, who became a lawyer and died in 1593. Many of the letters, of course, are to Melanchthon, his "dear Philip." Justus Jonas is told that "our town is quite desolate, but we are in good health and spirits, except for one thing — the beer is finished all over the town. It is well for me that I still have some in my cellar. The other citizens have none." Which would indicate that Wittenberg had gone "dry," though not by a local option vote.

From another place he writes: "We are beggars here. We eat the bread of the Landgrave and the Herzog of Wuerttemberg (for these have the best bakers), and we drink the wine with the Nuernbergers. We receive meat and fish from court. . . . They also have excellent trout, but they boil them in the same water with other fish, and serve them up in the soup! O what food!" Again he writes: "I eat like a Bohemian and drink like a German." Anton Lauterbach sends him a cheese, for which he thanks him, but adds, "I am not greatly enamored of that kind of cheese, being pleased with our simple cheese, made of the commonest material, so you need not take so much trouble on our behalf." He asks the three princes of Anhalt that they send some game to cheer a young relative who was about to "enter the holy and divinely appointed state of matrimony."

To George Held he writes his opinion of the use of sacred plays. "Moses wishes God's Word to be ever before men's eyes, and this cannot be more easily obtained than by means of such plays, which are at the same time serious and modest and free from jugglery. Such plays have often more influence over the people than public preaching." He acknowledges the gift from the elector, John Frederick, of "half a cart of Suptitzer, the same of Gornbuger (wines); four pitchers of Jena wine, in addition to three score carps and a hundredweight of pike — beautiful fish!"

The following charming letter was written by Luther to his little son Hans: [1])

Sometimes he writes jocularly to his wife, but always with affection. On one occasion he addresses her as "My dearly beloved housewife, Katherine Luther, owner of Zuelsdorf and the Saeumarket, and whatever else she may be," and again, "To the deeply learned lady, Katherine Luther, my gracious consort at Wittenberg," or "To my dear wife, Katherine Luther, doctoress and self-tormentor." The last letter quoted is to her and is dated four days before his death. It is a hearty, affectionate communication. Among other things it tells her that there is a report in Leipsic that "Dr. Martin has been snatched away by the devil." But Luther disbelieves it.

If ever a man's life can be read in his correspondence, Luther's can in these letters.

Miss Currie opens her preface with the remark of Coleridge: "I can scarcely conceive a more delightful volume than might be made from Luther's letters, especially those from the Wartburg, if translated in the simple, idiomatic, hearty mother-tongue of the original." (p. V.) She adds her own sentiment, as follows: "But those from Coburg Castle are not a whit less interesting, especially those to Melanchthon, dated from the 'Castle so full of evil spirits,' in which he endeavors to encourage his friend. 'The six months spent here,' says a recent German writer, 'might be called the midhour of his life. He is no longer the monk who sighs over his sins, nor the embarrassed peasant's son, who, dazzled by the august assembly at Worms, begs for a day's grace before answering for himself. He has been made strong by inward and outward storms, which, however, were powerless to rob him of his childlike innocence of heart and

1) Here follows the well-known letter.

poetic freshness of feeling; for he knows that the wondrous Christian experience with which God has honored him is now the common property of thousands. Hence he got through an amount of work which fills us with astonishment; for while holding in his hands the threads which set all the Evangelical princes and theologians in motion at Augsburg, he had leisure to be professor to his students, Veit Dietrich, etc., *seelsorger* for those in affliction, bookmaker for his dear Germans, and the most loving of sons, husbands and fathers.'" (p. IX.) Luther's correspondence, reproduced in good, idiomatic English, would be a splendid gift to the English Lutheran Church, and a primary requisite for a good exhaustive biography in English of the Reformer, — also a desideratum.

On "The Emptiness of Spiritualistic Revelation" *The Presbyterian* has these pertinent remarks: —

There is a fascination about the subjects involved in psychic investigation which holds more than one keen and sensible thinker to continued investigation, even though the results are more shadowy than the science. It is not to be wondered at that a student of mental philosophy, or of psycho-physiology, should become deeply interested in the question whether the disembodied spirits of men can in any way communicate with those still living the physical and material life. But since that question leads the student entirely into the realm of the immaterial, it is not wonderful that the methods of material science either produce no result, or befog the investigator with a cloud of possibilities which he cannot reduce to system or coherence. And so it has come to pass that so eminent a scientific investigator as Sir Oliver Lodge has declared that he believes he has evidence of communication from the departed spirits of friends of his, who promised, before they died, that if it were in any way possible they would communicate with him. But the scientist has not yet published either the communications or his reasons for believing that they are genuine. It is hardly probable that he will be able to exhibit convincing evidence that he has spoken with his departed friends, or that they have revealed to him anything of what does in truth lie beyond the veil.

Over against this newest slip into what is hardly more than common spiritualism, Professor Scripture, formerly director of the Yale Psychological Laboratory, has written an article in which he

declares that "the problems of psychic investigation have been undertaken, money has been spent, a whole society for psychic research has been hard at work for twenty-five years, whole series of volumes have been published, and — the result has been entirely negative; not one single fact bearing upon any of the problems has been established." In accordance with the Professor's opinion of the emptiness of all such psychical research is the impression produced by a little book on "The Psychic Problem," published some time ago by a distinguished editor of this country, who has become persuaded that there is possible communication with the departed, but whose alleged facts are only the familiar ones of spiritualistic mummery, always brought to pass in the dark and through the agency of a more or less questionable "medium."

There is no wrong in reverent investigation. It is quite legitimate that the student of the marvelous nature of man should endeavor to find out the deeper relations between mind, spirit, and body, and whither the disembodied spirit may journey when released from its fleshly tabernacle. But it is hardly probable that such investigation will ever discover much. The realities of the spirit-world are still among those secret things which belong unto the Lord, our God. He has revealed so much as He has judged right. It is not probable that we by searching shall find out God nor penetrate the secrets He has chosen to reserve. If Paul is speaking of the spirit-world in his declaration that he knew one caught up into the third heaven, it is very significant that he says the things heard and seen were "not lawful for man to utter." The few who have been brought back from death by divine power, whether in Old Testament time or in New, have never spoken a word of their experiences or attempted a description of the spirit-land. It is not the will of Him who created us that we should know these things. Otherwise He would have revealed them. The imbecilities and absurdities of the alleged communications given by the Spiritualists have always sufficiently discredited them. There will be some interest in what Sir Oliver Lodge may have to report of the messages of his friends, if he should conclude to publish them. But the fact that he does not publish them as yet seems to indicate that his own belief in them is not very substantial. And it is quite certain that neither Sir Oliver, nor the Society for Psychic Research, nor the Spiritualists have anything to tell us of value concerning the other life. The Word of Jesus Christ is the substance of the revelation given us. And to any devout and reverent spirit that is enough, even though it does not tell us many things we would like to know.

We Record Another Effort to tell the Church that she must teach her children religion without telling her that the parish-school is, so far, the best means to that end. This time the speaker is Dr. Haas of the General Council, who says in *The Lutheran* of April 23:—

It may be of value to the readers of *The Lutheran* to read thoughtfully the following extracts from an article on "Exclusion of Religious Instruction from the Public Schools," by Edward J. Goodwin, of the Educational Department, at Albany, N. Y. The views below stated are the views of an educational expert, and as they are written from a totally general standpoint, come with a great deal of force to all of us.

"The exclusion of religious instruction from all tax-supported schools is a nearly accomplished fact. So long ago as 1892, U. S. Commissioner Harris said: 'Religious education has almost entirely ceased in the public schools and it is rapidly disappearing from the program of colleges and preparatory schools.' To be sure, in several of the States the formal reading of the Bible, without note or comment, is still permitted, and in some localities, where no objection is made, the Lord's Prayer is recited at the opening of the school. But the ominous fact still remains that the teacher cannot safely undertake even to define the elemental principles that constitute the warp and woof of a religious life. The Book of books that contains the 'Decalogue' and the 'Sermon on the Mount,' the Book whose teachings have been the inspiration of our civilization and whose doctrine of the brotherhood of man has found embodiment in so many beneficent institutions of modern times, is as rigidly excluded from the serious study of the classroom as if it were the bane, and not the blessing, of the race.

"This exclusion of religion from the public instruction is not rendered innocuous by saying that it is not the function of the State to teach even the elementary principles of religion to children in the schools. Upon what evidence can the student of history base the affirmation that belief in some religion is not necessary to a nation's welfare and perpetuity? By what process of reasoning may the student of education conclude that religious faith can long survive in the heart of a nation if its doctrines are not early implanted in the minds of the young? Guizot, in his 'History of the Civilization of Europe,' says: 'In order to make popular education truly good and socially useful, it must be fundamentally religious. It is necessary that national education should be given and received in

the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place or a certain hour; it is a faith and a law which ought to be felt everywhere and which, after this manner alone, can exercise all its beneficial influences upon our mind and life.' Shall a nation, because it is free, be debarred from taking necessary measures to insure its own stability and permanence?

"It is no adequate answer to those who question the wisdom of our present policy to say that the Church and the Sunday school are organized and maintained for the sole purpose of giving religious education to the people and their children. The appalling fact is that those classes of our population which most need religious instruction and training do not attend church and do not come within the influences of church organizations. According to the estimate of the Bureau of Education, the whole number of persons in the United States from 5 to 18 years of age in 1905 was 23,410,800. The number of scholars in the Sunday schools of the same year is reported to have been less than one-half of this total, or to be exact, 11,329,253. How many of these were adults, or more than 18 years of age, does not appear in the report. Do we need any further evidence to demonstrate the otherwise evident truth that the Church does not furnish adequate religious instruction to the nation's children?

"I cannot escape the conviction that the Protestant Church gives too little time and insufficient attention to the religious training of the children that come within its own field. Attendance upon the Sabbath service and the Sunday school is not enough. It lacks fullness and proportion, and encourages the notion that piety is a Sunday dress and not a daily life. The early impressions and daily habits of childhood are most effective in determining character. Therefore, in early years, at least, religious and secular training should go hand in hand.

"The great historic Christian Church stands alone in recognition of this fundamental truth, and at great financial sacrifice accordingly maintains many separate schools to accomplish this very purpose. It is estimted that no less than 176,000 children are in regular attendance at Catholic schools in the State of New York and, while the private academies formerly maintained by Protestants are rapidly disappearing, Catholic seminaries are as rapidly being established. No less than 102 of such secondary schools have been incorporated by the State Board of Regents, and are now carrying on their aca-

demic work in accordance with the established standards of the State Education Department. But the combined efforts of Protestant and Catholic churches fall far short of reaching our entire population and therefore cannot exert that full measure of religious influence which is needed to inspire and exalt the nation and to insure its stability.

"If we affirm that religious instruction is an essential part of true education, and assume that under present conditions the home and church cannot or do not compass and accomplish it, why is it that the American people do not seriously protest against the exclusion of religious teaching from the public school, which is the only place where all the children can be taught? We hear an occasional note of alarm from some serious-minded theologian or some far-sighted student of education, but the acquiescence of the public mind is very general. It seems to be taken for granted that the question is closed and that the outcome of this experiment, which disregards the teachings of history and ignores the policy and practice of such European nations as England, Germany, Austria, Hungary, Switzerland, Norway, and Sweden, cannot fail to be safe and salutary. After a critical study of this problem, and a somewhat close and extended contact with educators and school officials, I can reach no other conclusion than that the general acquiescence in the exclusion of religious teaching from the schools is the result of a wide-spread belief that morality — not religion — is essential to a sound education."

The widespread belief of which Mr. Goodwin speaks, namely, that morality is to take the place of religion, is the position which is most dangerous to the best morality of the American people. History has shown that all morality has developed from religious foundations. While a few individuals may lead a moral life, in a community whose general morality is influenced by Christianity, it is not in any way proved that the people at large can live the best moral life without the teaching and power of Christianity. Religion is needed not only as the best source of morality, but also because it offers the strongest sanction of a moral life, and helps individuals and a community to do right, when it is realized that God who is above the world is in the world with His power of righteousness and love. Morality can also not exist without an ideal, but its ideal will be weak if it has no belief in a God and immortality. It is admitted to-day that immortality as a firm belief arose through Jesus Christ. If, therefore, morality needs immortality, and immortality has become only generally helpful and accepted through Jesus Christ,

morality needs Jesus Christ. He, too, is the most direct ideal, and through faith the power to attain the ideal is granted.

These deductions which follow very accurately from Mr. Goodwin's discussion, mean practically for the Church:

First, the enlargement of her educational work for her own children.

Secondly, the more serious attempt to give religious education to the churchless children.

Thirdly, a conviction begetting active support, that the Church's educational institutions must be made more effective by a loyal support. Failure to support means a failure to help in this problem of giving America a future generation that shall not be Godless.

BOOK REVIEW.

COUNTRY SERMONS. *New Series.* Vol. III. Sermons on the Epistles for the Church Year. Trinity Cycle: Trinity to Thanksgiving. By *Rev. F. Kuegele.* Augusta Publishing Company, Crimora, Va. 1908. VI and 340 pages. Price, $1.25, postpaid.

Beginning with Trinity Sunday, this book treats, first, the regular pericopes to the end of the ecclesiastical year. Three sermons are offered for XV. p. Tr. and two for XX. and XXIV. p. Tr. For XXVI. and XXVII. p. Tr. the first selection has been treated. Next follows an appendix consisting of four sermons: Harvest (Joel 3, 18), Reformation (regular Epistle and 2 Thess. 2, 3—10), Thanksgiving (Jer. 18, 7—10).

The ethical side of the Christian religion finds utterance in the thirty-six sermons of this book. The sanctifying ends of divine grace in the believer, the nurture and admonition by which the Heavenly Father brings up His children, the entire life of a dutiful child of God, his hopes and fears, his loves and aversions, his tribulations and consolations, his humble penitence and all-conquering faith,—these are the weighty matters that fill the pages of this book. And they are presented not in dry, moralizing form, but with the lively earnestness and the stimulating fervor of an enthusiastic guide who does not merely show the traveler the point to which he must go, but induces him to go thither, despite his weariness and the disheartening obstacles in the way. There is not a line of cant in this

book; the solemn seriousness and the quickening power of personal Christian faith speak from every paragraph. Even discourses in which the doctrinal element predominates have been given a very practical turn. *E. g.*, the sermon on the difference between Law and Gospel (XII. p. Tr.) with its familiar divisions (1. in their revelation; 2. in their effect; 3. in their glory; 4. in their duration) is really a discourse on the efficient conduct of the pastoral office. True to the apostle's scope the author treats the Epistle for VI. p. Tr. thus: Baptism, a Strong Inducement to Follow Sanctification; 1. because it works the forgiveness of sin; 2. because it signifies the arising from sin. The difficult Epistle for XIII. p. Tr. is treated on these lines: The promise first, the Law second; 1. in time; 2. in value; 3. in the heart; and v. 20 in this Epistle is expounded as follows:

> One needs no mediator; for mediation requires at least two parties which are at variance. When God gave the promise to Abraham, He did not make use of a mediator, but spoke to Abraham in His own person, promising the Seed in whom the blessing would come. In giving the Law God did also speak the ten words immediately to the people, but the people fled from the mountain, and said unto Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die," Ex. 20, 19. Moses was such a mediator who went back and forth, now speaking with God, then to the people; yet he could not reconcile them that the people would have drawn nigh to God with confidence and boldness. The mediator of the Law could make no peace between God and the people; the Seed, the Fulfiller of the promise, had to come, and He was heard when He prayed: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us," John 17, 21. Here is He who is one with the one God, and in whom we are heirs. Great is the Law of Moses, and it was promulgated with great magnificence, but Jesus Christ is the Seed promised to Abraham, and this promise could not be annulled nor superseded by the Law with all its glory.

One of the most searching and, at the same time, comforting discourses in this collection is the one for VIII. p. Tr.: Three Marks for the Sonship of God: 1. the struggle between the spirit and the flesh; 2. the indwelling of the Spirit of adoption; 3. the witness of the Spirit with our spirit. Beginning with the XXIII. p. Tr. to the end of the church year, and also in the two discourses for Reformation Day, the author treats eschatological themes. One sermon in this section deserves special mention for its beauty; it is the second sermon for XXIV. p. Tr.: Inheritance of the Saints in Light. The stately majesty of the Christian's hope of heaven is here depicted in excellent style; there is robust thought, no sentimentality, calm reflection, and a deep current of joy in this sermon.

God speed this excellent volume on its way through the church, and may the harvest from this sowing be rich in the day of reaping!

LUTHER'S SMALL CATECHISM. With Short Explanations and a Few Bible Verses. For Very Busy People. Milwaukee, Wis. Northwestern Publishing House. 38 pages. Price, 10 cts.

The author is the Reverend William Dallmann. He says in the "Foreword": "This Catechism is not to displace any other; it is intended for working people unable to take a longer course of instruction in class; also it is intended for children before they enter the Pastor's confirmation class. The writer has for years felt the need of such a help; this is his effort to fill the gap." Here is a sample of the author's method.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

What does this mean? Answer: —

We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need.

Whosoever *hateth* his brother is a *murderer*, and ye know that no murderer hath eternal life abiding in him. 1 John 3, 15.

If even hate or anger in the heart is murder, what are we? Do you see the need of a Savior?

Dearly beloved, avenge not yourselves. . . . Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him. Rom. 12, 19. 20.

Agree with thine adversary quickly. Matt. 5, 25. That is, make friends at once with the one you quarreled with.

If thine enemy hunger, feed him; if he thirst, give him drink. Rom. 12, 20.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven. Matt. 5, 44.

All explanations have been omitted from the First Article and the Seven Petitions. — We consider this little book eminently useful for instructing the two classes of people whom the author indicates in his Foreword. We would like to add a third: Communicants preparing for communion will be greatly benefited if they make this booklet their handbook for private devotion before and after communion. Every important truth of Christianity and every plain duty of Christians has been stated on these pages without waste of words. It is an excellent miniature portrait of Christianity as the Lutheran Church understands it.

Three very appropriate programs for children's services on Reformation Day and on Christmas Day have been published by the American Lutheran Publication Board, Pittsburg, Pa., as follows:

THE GLORY OF THE REFORMATION. 19 pages text and music. Price, 5 cts. per copy; 50 cts. per doz.; $3.50 per hundred.

THE CHRISTMAS MESSAGE. 20 pages text and music. Prices same as foregoing.

THE CHRIST-CHILD. 39 pages 8vo. text and music. Prices same as foregoing.

We regret that these publications reached us at a time when the forms for the forthcoming issue of the THEOLOGICAL QUARTERLY were closed.

WHY I AM A LUTHERAN AND NOT A SEVENTH DAY ADVENTIST. By *William Dallmann*. Milwaukee, Wis. Northwestern Publishing House. 1907. Price, 5 cts. each; 100 for $1.00.

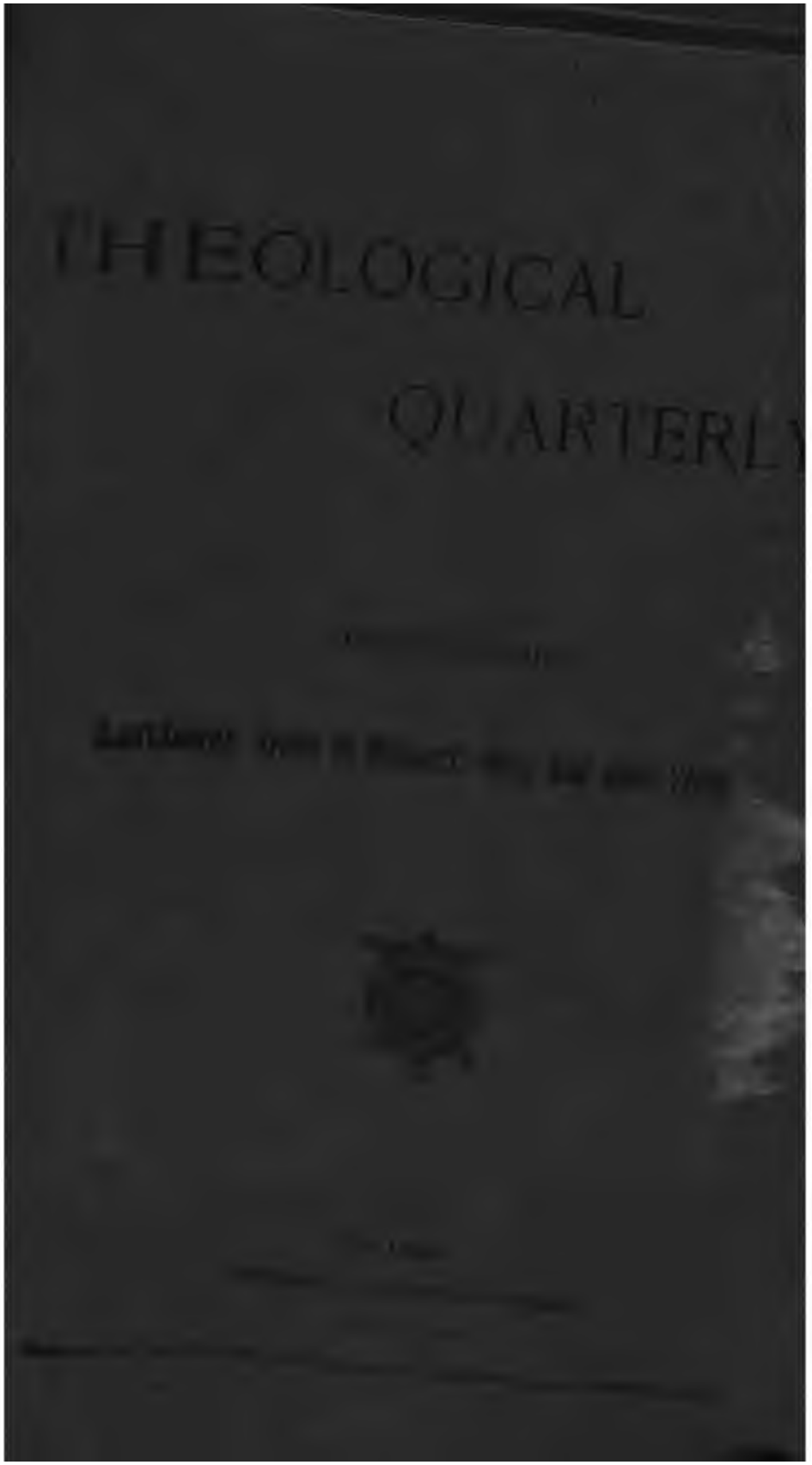
We cordially recommend this timely and well-written tract.

The following stories for children from the Augustana Book Concern arrived too late for announcement before Christmas:

THE LORD IS MY REFUGE. Stories for children, collected and translated by *Prof. C. W. Foss*. With beautiful chromolithographic and other illustrations. Price: Boards, with pretty cover design in colors, 35 cts.

UNDER THE SHADOW OF THE ALMIGHTY. Stories for children, collected and translated by *Prof. C. W. Foss*. With beautiful chromo-lithographic and other illustrations. Price: Boards, with pretty cover design in colors, 35 cts.

STORIES FOR CHILDREN. By *Z. Topelius*. Vol. VI. Translated by *Prof. C. W. Foss*, Ph. D. Illustrated. Price: Bound in illuminated board covers, 25 cts.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THE ANALOGY OF FAITH AND ROM. 12, 6.

The "analogy of faith" may be defined as the full and perfect agreement with one another, and especially with the central doctrine of the Christian religion, of all the various articles of the Christian faith as revealed to us in the Bible.

Certain of our opponents have declared, and stoutly maintain, that this harmonious relation between the various teachings of the Gospel is apparent to human reason, and that the enlightened intellect of the trained theologian, at least, can perceive the same. But this is an error. For while the Bible teaches, plainly and unmistakably, that there neither is nor can be any real antagonism between its various statements, since "all[1] Scripture is given by inspiration of God," 2 Tim. 3, 16, and since "the Scripture," therefore, "cannot be broken," John 10, 35, not even in a single word,[2] yea, not in a single letter:[3] yet this selfsame Bible teaches with equal clearness and positiveness that human reason, *in its present fallen state,* is by no means able to discern in every instance the aforesaid harmony, not though it may boast an enlightenment equal to that of the Church's most learned apostle. "We know in part," says that distinguished man of God, 1 Cor. 13, 8. Our knowledge is fragmentary. And the way in which he arrived at the knowledge he did possess of things divine he describes in the following manner: "Casting down imaginations" (or reasonings, λογισμούς) "and every high thing that exalteth itself

1) *Lit.:* every scripture. 2) See the context.
3) See Gal. 3, 16: πνεύματι — πνεύμασι.

against the knowledge of God, and bringing into captivity every thought" (πᾶν λόγισμα, every product of human reason, however enlightened!) "to the obedience of Christ," 2 Cor. 10, 5. We don't think it likely that any of us will soar any higher in theological learning and understanding than did Paul, especially since the Lord Himself has said to all the world: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Is. 55, 8. 9. If the Lord's thoughts are as high above our thoughts as the heavens are above the earth, we can no more reach the Lord's thoughts with our thoughts than the earth can reach the heavens. Now God's thoughts and ways are declared to us nowhere if not in the Bible. And while it is incumbent upon us to seek to know His thoughts and understand His ways in as far as He has revealed them to us, and while, to this end, we are commanded to "search the Scriptures," John 5, 39, and encouraged to "meditate in the Law of the Lord day and night," Ps. 1, 2, yet we must not presume to go beyond God's revelation and try to search and find out what God has seen fit to conceal from us. God's thoughts and ways are not *all* declared to us in the Bible, and those that are declared are not fully explained. Hence we cannot fully comprehend them, we cannot see how all the various parts of His fragmentary revelation harmonize with one another. We must acknowledge a mystery here and adore it, not seek to search and find it out; as says the Apostle: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever! Amen." Rom. 11, 33—36. The doctrine of the analogy of faith is itself an article of faith; it must be *ap*prehended by faith, not *com*prehended by reason.

But does not the Bible itself admonish us: "Having . . . prophecy, let us prophesy according to the proportion of faith" — *ἔχοντες . . . προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως*, Rom. 12, 6? Does not God expressly declare in this text that the various articles of the Christian faith, or doctrine, are in perfect harmony with one another, and that they whose business it is to interpret the Scriptures must be careful not to so interpret any part thereof as to destroy this harmony? And does it not follow from this, that a theologian, whose business it is to declare all the counsel of God, must be able in every instance to discern this harmonious relation? We shall have to answer this question in the affirmative, IF — *it can be shown that "faith" is here equivalent to doctrine, that "prophecy" means interpretation, and that "analogy" denotes a harmony which reason, the human λόγος, is able in every instance to discern.* — We are well aware of the fact that eminent Lutheran theologians have assumed that "faith" is here equivalent to doctrine of faith, and that "prophecy" is synonymous with interpretation; but we do not know of *one* genuine Lutheran theologian that gives or accepts the above definition of analogy. Gerhard defines the "rule of faith" as follows: "By 'rule of faith' we mean the *plain passages of Scripture* in which the articles of faith are set forth in plain and express terms." Gerhard further admonishes "that the rule of faith must be taken in its entirety, and that its various parts must not be placed in opposition to one another." (Gerhard's *Loci:* l. de interpretatione Script. sacr., § 75. Quoted in *Lehre und Wehre,* vol. 49, p. 322.) Compare the caution quoted in the same place: "Human reason must not be permitted to judge whether there be any contradiction in the articles of faith." Is not this a tacit admission, to say the very least, that human reason is not able to discern in every instance the harmony that prevails among the various teachings of the Gospel; that human reason is prone to find contradictions in the articles of faith? And the Book of Concord defines the "analogy of faith" thus: "The examples must be interpreted *according to the rule, i. e., according to the certain*

and clear Scriptures, not against the rule, or against the Scriptures." (Mueller, p. 284, § 60.) Genuine Lutheran theology takes no cognizance of a *rational* harmony, or unity, of the Scriptures. According to Lutheran theology, he who would know whether a certain doctrine be analogous to the faith must compare it with the several *sedes doctrinae* of that doctrine, *i. e.,* with all those passages of Holy Scripture in which that doctrine is set forth in clear and express terms; for these are the rule of faith.

But what is the meaning of our passage, Rom. 12, 6? What is the meaning of its principal terms: "faith," "prophecy," "proportion" — *πίστις, προφητεία, ἀναλογία*? Does this *dictum* really treat of what theologians call the "analogy of faith"? Has it any special bearing on the *interpretation* of the Scriptures, and does it set up a rule calculated to guard against *false interpretations?* — *"Scriptura scripturam interpretatur."* To properly interpret the Scriptures we must view them in the light of the Scriptures. So with this present dictum. I. *What,* ACCORDING TO SCRIPTURE USAGE, *is the meaning of πίστις, of προφητεία, of ἀναλογία*? II. *What light does the* CONTEXT *shed upon this verse?*

Let us inquire into this matter. — To determine the *usus loquendi* of *πίστις* in the New Testament, we shall look up and examine all those passages in which *πίστις* occurs. This is not so arduous a task as it may seem at first sight. For though *πίστις* occurs several hundred times in the New Testament, there are extremely few cases in which there can be any doubt about its exact meaning. In 95 cases out of 100 *πίστις manifestly* denotes *personal, subjective faith.* And in the remaining five — well, to put it mildly, the subjective meaning of *πίστις* is entitled to the benefit of the doubt. To put it more strongly, we may say: It is a well-established principle of theological exegesis that words used in the Scriptures must be taken in their proper literal sense as long as we are not compelled by cogent reasons to depart from such sense and assume a figure of speech. Now, no one will dare dispute that "faith," in its

proper sense, denotes a *personal habitus,* and that, when the word is used in the sense of doctrine, *i. e.,* doctrine of faith, a figure of speech is employed. Now, does the New Testament ever employ this figure of speech in its use of the word πίστις? Is there anywhere in the canonical books of the New Testament where the word πίστις occurs any cogent reason for taking πίστις in the sense of doctrine? If not, we have no right to assume that such a figure is used, but must abide by the literal sense, or, at least, depart no farther from it than the Scriptures, the real *regula fidei,* compel us.

In pointing out the places where πίστις occurs in the New Testament we shall follow pretty closely the order observed in Wahl's *Clavis Novi Testamenti,* sub voce πίστις. In order to save time and space, passages in which the subjective meaning is obvious will merely be indicated; others will be printed in full, — or be indicated, — and accompanied by explanatory notes, references, etc.

1) Hebr. 11, 1 (we place this verse at the head of the list, because it gives a definition of "faith" as the word is generally understood); 2) Mark 11, 22; 3) Col. 2, 12; 4) 1 Pet. 1, 21; 5) Hebr. 6, 1; 6) 1 Thess. 1, 8; 7) Rom. 4, 5; 8) v. 9; 9) v. 11; 10) v. 12; 11) v. 13; 12) v. 14; 13) v. 16 (*bis*); 14) v. 19; 15) v. 20; 16) Gal. 3, 7 (compare the preceding verse); 17) v. 8; 18) v. 9; 19) v. 11; 20) v. 12; 21) v. 14; 22) v. 22; 23) v. 23: "But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed." Here, and likewise in v. 25, one is tempted, at first, to take πίστις figuratively, in the sense of gospel, or doctrine of faith. However, on mature deliberation, it will be seen that there is no cogent reason for so doing. a) In all the verses of this chapter already considered πίστις manifestly denotes personal faith. In vv. 24 and 26 such is again its obvious meaning. This being the case, we naturally assume that the apostle does not depart from what is his established custom in this chapter, in vv. 23 and 25; and we cling to this assumption as long as we are not compelled by other more

weighty considerations to relinquish it. Now, there are no such considerations; for b) in v. 23 πίστις occurs twice, and in the second instance it, or rather the thing designated by it, is represented as the object of revelation. Now, faith, as the *object* of revelation, is not the Gospel; for the Gospel is that revelation itself. Faith, as the object of revelation, is that personal, subjective thing which the objective Gospel inculcates. "Before faith came," and "the faith which should afterwards be revealed," are parallel expressions denoting the same thing. Faith *came* when it was *revealed,* when it was set forth in the Gospel revelation, when it was made the object of that clear, full revelation which we have in the Gospel of the New Testament. — 24) Gal. 3, 24; 25) v. 25 (see the above *ad* v. 23); 26) v. 26; 27) Hebr. 4, 2; 28) 6, 12; 29) 10, 22; 30) v. 39; 31) 12, 2; 32) 13, 7 (see Greek text); 33) 11, 3 (see context); 34) v. 4; 35) v. 5; 36) v. 6; 37) v. 7 (*bis*); 38) v. 8; 39) v. 9; 40) v. 11; 41) v. 13; 42) v. 17; 43) v. 20; 44) v. 21; 45) v. 22; 46) v. 23; 47) v. 24; 48) v. 27; 49) v. 28; 50) v. 29; 51) v. 30; 52) v. 31; 53) v. 39; 54) Matt. 17, 20; 55) Luke 17, 5; 56) v. 6; 57) Matt. 21, 21; 58) James 1, 6; 59) 5, 15; 60) Gal. 2, 16; 61) Eph. 4, 13; 62) Phil. 3, 9; 63) James 2, 1; 64) Rev. 2, 13: "Thou holdest fast my name, and hast not denied my faith." Here it is not impossible, of course, to interpret: hast not denied my doctrine, which is the doctrine of faith. But it is not necessary. *Μου* may be taken as the objective genitive, making the sense: thou hast not denied the faith (which is) in me. Cf. Gal. 2, 16: *διὰ πίστεως Χριστοῦ Ἰησοῦ* (cf. also John 15, 10 for this same genitive). 65) 14, 12; 66) Phil. 1, 27 (compare vv. 29. 30); 67) 2 Thess. 2, 13; 68) Col. 2, 5; 69) Acts 20, 21; 70) 24, 24; 71) 26, 18; 72) Philem., v. 5; 73) v. 6; 74) Col. 1, 4; 75) Eph. 1, 15; 76) 1 Tim. 3, 13; 77) 2 Tim. 3, 15; 78) Luke 18, 8; 79) 22, 32; 80) Acts 3, 16 (*bis*); 81) 14, 22; 82) 15, 9; 83) 6, 5; 84) 11, 24; 85) 14, 27: "opened the door of faith unto the Gentiles," thus giving them an opportunity to enter the faith, *i. e.,* to believe; 86) Acts

17, 31: *πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.* The English Bible has: "whereof" (*i. e.,* of the future judgment) "He hath given assurance unto all men, in that He raised Him (Christ) from the dead." Luther translates: *"und jedermann vorhaelt* DEN GLAUBEN, nachdem," etc. Luther's translation is more literal, since *παρέχειν* means to offer, *darreichen, hinhalten, vorhalten,* and *πίστις* means faith, *Glaube.* The sense of Luther's translation is: God offers all men *faith, personal* assurance of the truth of the Gospel, which they ought all the more to accept, since God has already raised up Jesus from the dead. This translation being literal and agreeing very well with the context (see v. 30), is preferable to the English version. There certainly is no cogent reason for departing from the literal sense of *πίστις.* 87) Rom. 1, 8; 88) 1, 12; 89) 9, 30; 90) v. 32; 91) 10, 6; 92) v. 8; 93) v. 17; 94) 12, 3; 95) 1, 5: "for obedience to the faith among all nations." Here faith would seem to denote the Gospel, which demands faith as an act of obedience. But the Greek text reads: *εἰς ὑπακοὴν πίστεως ἐν πᾶσιν κτλ.*, and the most natural translation would be: "unto faith — obedience among all nations," *πίστεως* being *gen. epexeg.* Thus Luther translates: *"den Gehorsam* DES GLAUBENS *aufzurichten,"* etc. Compare: 96) 16, 26; 97) 1, 17 (*tris*); 98) Hebr. 10, 38; 99) 1 Cor. 2, 5; 100) 1 Cor. 12, 9; 101) 1 Cor. 13, 2; 102) v. 13; 103) 2 Cor. 1, 24; 104) 4, 13; 105) 5, 7; 106) 8, 7; 107) 10, 15; 108) 13, 5; 109) Gal. 6, 10. (The Christians are said to be "of the household of faith," because they are most closely *related, spiritually* related, *i. e.,* they not only profess a common doctrine, but *have* and *hold* such doctrine in a common *personal faith.* The same blood of faith courses through the spiritual veins of them all. Compare Rom. 1, 12.) 110) Gal. 3, 2: "This only would I learn of you, Received ye the Spirit by the works of the Law or by the hearing of faith?" The English translators seem to have taken *πίστεως* as the *gen. obj.* dependent upon *ἀκοῆς*, which they rendered: "hearing," and to have assumed that *πίστεως* here means the doctrine of faith,

the Gospel, as opposed to the Law. Grammatically this would not be incorrect, and theologically it would not be against "the analogy of faith," it would not be heresy. But considering it from the viewpoint of theological *exegesis,* we have an objection to offer. *Ἀκοή*, which properly denotes either the act, or the sense, of hearing, clearly a personal, subjective thing, and is so used in the Scriptures (*e. g.,* 1 Cor. 12, 17; 2 Pet. 2, 8),— *ἀκοή* also denotes in the Bible, and elsewhere, ***that which is heard,*** *i. e.,* rumor, report; *e. g.* John 12, 38; Rom. 10, 16; Matt. 4, 24; 14, 1; 24, 6 *et al.* Hence it would be in keeping with Scripture usage to take it thus in the present instance: *ἀκοή* = report, preaching, or teaching. We have detected no such manifest usage with regard to *πίστις*. Hence we should prefer to assume with Luther[4] that *ἀκοή* is here used in an objective sense, in the sense of report, *Predigt,* while *πίστεως* denotes the subjective faith which that report or Predigt inculcates. Thus Wahl defines *ἀκοὴ πίστεως* here: ***nuntius,*** *i. e.,* ***institutio de fide.*** 111) Gal. 3, 5; 112) 5, 5; 113) v. 6; 114) Eph. 2, 8; 115) 3, 17; 116) 4, 5; 117) 6, 16; 118) v. 23; 119) Phil. 2, 17; 120) Col. 1, 23; 121) 2, 7; 122) 1 Thess. 1, 3; 123) 3, 2; 124) v. 5; 125) v. 6; 126) v. 7; 127) v. 10; 128) 5, 8; 129) 2 Thess. 1, 3; 130) v. 4; 131) v. 11; 132) 1 Tim. 1, 4; 133) v. 5; 134) 2, 15; 135) 1 Tim. 1, 2; 136) James 2, 5; 137) 1 Tim. 4, 1 (compare 2 Tim. 3, 1—8, especially v. 8, in which the description culminates); 138) 2 Tim. 3, 8; 139) 1 Tim. 6, 12; 140) 2 Tim. 1, 5; 141) 2 Tim. 2, 18; 142) Tit. 1, 13; 143) 1, 4; 144) James 1, 3; 145) 1 Pet. 1, 5; 146) v. 7; 147) v. 9; 148) 2 Pet. 1, 1; 149) v. 5; 150) 1 John 5, 4; 151) Rom. 11, 20; 152) Acts 16, 5; 153) 2 Cor. 1, 24 (*bis*); 154) Tit. 2, 2; 155) 1 Pet. 5, 9; 156) 1 Tim. 1, 14; 157) 2 Tim. 1, 13; 158) 1 Tim. 1, 19 (*bis*); 159) 1 Tim. 6, 10; 160) v. 21; 161) 2 Thess. 3, 2; 162) Jude, v. 3: "Exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." We admit that the wording of this passage, especially in the relative clause, constitutes a

4) See Luther's translation: "*durch die* PREDIGT VOM GLAUBEN."

strong argument in favor of the objective meaning of πίστις in this place. However, we don't think it a conclusive proof. See v. 5 and the entire letter, which is a warning, not so much against heterodoxy as against *unbelief* and *ungodly living.* 163) Jude, v. 20; 164) 1 Tim. 3, 9; 165) 4, 6; 166) Acts 6, 7;[5] 167) Gal. 1, 23; 168) Phil. 1, 25; 169) James 2, 14 (*bis*); 170) v. 17; 171) v. 18 (*tris*); 172) v. 20; 173) v. 22 (*bis*); 174) v. 24; 175) v. 26; 176) Gal. 2, 20; 177) Eph. 3, 12; 178) Rom. 5, 1; 179) v. 2; 180) Rom. 3, 25; 181) v. 26; 182) v. 27. (Observe that "faith" and "works" are here contrasted, just as they are v. 28, and likewise "law" and "law." If anything here denotes the Gospel, it is "law" in the second instance, not faith.) 183) v. 28; 184) v. 30; 185) v. 31 (faith is the only source of real obedience to the Law); 186) Matt. 9, 2; 187) Mark 2, 5; 188) Luke 5, 20; 189) Matt. 9, 22; 190) Mark 5, 34; 191) 10, 52; 192) Luke 7, 50; 193) 8, 48; 194) 17, 19; 195) 18, 42; 196) Matt. 9, 29; 197) 15, 28; 198) Luke 8, 25; 199) Matt. 8, 10; 200) Luke 7, 9; 201) Mark 4, 40; 202) Acts 14, 9; 203) Rom. 14, 1; 204) v. 22; 205) v. 23; 206) Matt. 23, 23 (the "faith" here spoken of is faithfulness in keeping one's vows, clearly a subjective personal thing; compare the preceding context); 207) 1 Tim. 2, 7 (the meaning of πίστις here is fully brought out by the English translation); 208) Tit. 2, 10 ("fidelity"); 209) Rom. 3, 3 (the "faith of God" is one of God's attributes; see the following context); 210) 2 Thess. 3, 10; 211) Rev. 2, 19; 212) 13, 10; 213) Gal. 5, 22; 214) 1 Tim. 4, 12; 215) 6, 11; 216) 2 Tim. 2, 22; 217) 1 Tim. 5, 12. —

Thus we have examined every passage in the New Testament in which the word πίστις occurs, with one solitary exception, that of Rom. 12, 6, the passage we are seeking to understand. We have seen that in a very great majority of cases πίστις obviously denotes, and, if the afore-stated rule of exegesis counts for aught (that, in interpreting the Scriptures, words must be taken in their proper sense, unless there be cogent

5) In this and the two following passages faith is personified.

reasons for assuming that a figure of speech is employed), πίστις invariably denotes in the canonical books of the New Testament not the objective Gospel, or doctrine of faith, but *subjective, personal faith.* Such is the *usus loquendi generalis* of the New Testament, yea, — barring Rom. 12, 6 until its exact meaning shall have been determined, — the *usus loquendi universalis.* The *usus loquendi,* then, certainly does not compel us to assume a figurative meaning in the only remaining place where πίστις occurs. On the contrary, it speaks very loudly for the proper meaning. Let us therefore examine πίστις in this place in the light of its context. —

Rom. 12—16 is made up largely of exhortations and rules of conduct for Christians. Ch. 12, 3 ff. the Christian is told how to conduct himself toward the Church and toward his fellow-Christians, as may be seen from vv. 4. 5; also from the nature of the exhortations, vv. 6 ff. From vv. 3—6 a it will be seen, furthermore, that Christians ought, with becoming humility and modesty, to serve one another, every man with the gift he has received. This is the general scope of all these exhortations. Now, one such gift is the gift of *prophecy,* and thus we read v. 6: "Having then . . . prophecy, let us prophesy according to the proportion of faith." He truly serves his brethren with his gift of prophecy who prophesies according to the proportion, or analogy, of faith. Now what does "prophecy" mean? And what is the meaning of the phrase: "according to the *proportion,* or ἀναλογία, of faith"?

Leaving the meaning of προφητεία out of consideration for the present and bearing only in mind that in no other passage of the canonical books of the New Testament can πίστις be conclusively shown to have the meaning of doctrine, and that in this particular connection the Christians are exhorted to serve one another in all humility and modesty with their respective gifts, among which is the gift of prophecy, is it not more than likely that also in this place πίστις means, not doctrine of faith, but *faith,* personal, subjective faith? The thought seems somewhat strange and far-fetched: In order to serve the brethren,

let your prophesying be in harmony with the doctrine of faith, let it agree with the Scriptures. This thought suggests itself far more readily: In order to serve the brethren, prophesy unto their edification in the faith.

Now, what does *προφητεία* mean, and what is the import of *ἀναλογία*? Theologians of no mean repute have said that in the New Testament *προφητεία* frequently denotes *interpretation,* especially interpretation of what the prophets have written, and hence interpretation of the Scriptures in general; and they have so explained the word here: Having the gift of prophecy, *i. e.,* of interpretation, let us prophesy, *i. e.,* interpret, according to the proportion of faith. To support this assumption they appeal, *e. g.,* to 1 Cor. 14, where the words *προφητεία* and *προφητεύω* are used quite frequently. See vv. 1. 3. 4. 5. 6. 22. 24. 31. 39. Thus Calov writes in the *Biblia Illustrata,* commenting on Rom. 12, 6: "Not those prophets are meant that have immediate revelations, but those that interpret the Scriptures, as the word is taken 1 Cor. 14, 1. 3. 29. 32; 1 Tim. 4, 14; 2 Pet. 1, 20. For though it is not the business of these men to set forth new prophecies, or revelations, yet it is their business to investigate, bring out, and set forth the prophecies or revelations contained in the sacred writings. For there could be no rule laid down for those (first-named) prophets how they should prophesy, since they performed what they performed by immediate action of the Holy Spirit; but to these (= latter) prophets a norm is prescribed, to-wit, that they shall so interpret the Scriptures that their interpretation will be analogous to the faith."

Calov here *assumes* that the apostle's intention is, in Rom. 12, 6, to regulate the *contents* of the utterances of the "prophets," not the *how* and the *wherefore,* but the *what.* Proceeding on this assumption, he argues that prophets who have immediate revelations need no norm, or rule, to teach them how they shall prophesy, *i. e.,* what they shall say, since they speak by inspiration of the Holy Ghost. But they who *interpret the Scriptures* and whose business it, therefore, is to set forth the

meaning of what the prophets have written, and who may, therefore, themselves be called, in a sense, prophets — these people need a norm, or rule, to guide them *in what they say,* and to them such a rule is given, to-wit, that they prophesy according to the proportion of faith. This is Calov's assumption and argument. And this whole assumption and argument and all is based upon the further assumption that *πίστις* here means an objective statement of the faith, or doctrine, which may serve as a guide, or rule, for interpreters of the Bible. But we question the correctness of both of these assumptions, especially of the latter one, and hence the validity of the argument.

There is still another assumption in Calov's words, to-wit, that in the passage which he refers to, 1 Cor. 14, *προφητεία* is taken in the sense of interpretation. We question the correctness of this assumption also. We shall presently examine all the various passages in which the word *προφητεία* occurs, and see whether they furnish any conclusive evidence for such assumption. But first we would say this. The idea of interpretation is not foreign to the train of thought imbedded in 1 Cor. 14. It is referred to expressly no less than five times. The word *interpretation* occurs once (v. 26); *interpreter,* once (v. 28); *interpret,* thrice (vv. 5. 13. 27). But the original terms here used are not *προφητεία*, *προφήτης*, and *προφητεύω*, they are *ἑρμηνεία*, *διερμηνεύτης*, and two forms of *διερμηνεύειν*. No one disputes the correctness of the translations of these terms in the English Bible. True, the apostle does not in these places speak of the interpretation of the *Scriptures,* but of *tongues,* of foreign languages; but the same word is employed in the New Testament to denote interpretation of the Scriptures and particularly interpretation of the writings of the prophets: Luke 24, 47. Compare also Hebr. 5, 11. These considerations make it appear very doubtful whether *προφητεία*, anywhere in the Scriptures, and especially in 1 Cor. 14, has the meaning of interpretation. The Scriptures have a different word to express that idea. — But let us take up *προφητεία* itself.

The word προφητεία occurs in the New Testament nineteen times. 1) Matt. 13, 14 we read: "And in them is fulfilled the *prophecy* of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." That προφητεία does not here mean *interpretation* is self-evident. 2) Rev. 11, 6: "These have power to shut heaven, that it rain not in the days of their *prophecy.*" Compare v. 7: "And when they shall have finished their *testimony,*" etc., and v. 3: "And I will give power unto my two *witnesses,* and they shall *prophesy.*" It is manifest that προφητεία here does not mean *interpretation.* These "prophets" are engaged, not in interpreting the Scriptures, but in bearing witness, in giving testimony, of Christ. 3) Rev. 1, 3: "Blessed is he that readeth, and they that hear, the words of this *prophecy,* and keep those things which are written therein: *for the time is at hand.*" Read this verse in connection with vv. 1. 2, and it will never occur to you that προφητεία here means *interpretation.* 4) Rev. 19, 10: "The testimony of Jesus is the spirit of *prophecy.*" Here the idea of *interpretation* is no more in evidence than it is in ch. 1, 3. 5) Rev. 22, 7: "Behold, I come quickly: blessed is he that keepeth the sayings of the *prophecy* of this book." Another parallel to ch. 1, 3. Compare also ch. 22, 6. 6) Rev. 22, 10: "And he saith unto me, Seal not the sayings of the *prophecy* of this book; for the time is at hand." Comment unnecessary. 7. 8) Rev. 22, 18. 19. No comment necessary. The predominant notion of προφητεία in all these places, with the possible exception of 11, 6, is that of the foretelling of future events. The Book of Revelation was written to show the servants of God "things which must shortly," *i. e.,* in the near future, "come to pass," ch. 1, 1. *Therefore* the words which are written in this book are "words of prophecy." 9. 10) 2 Pet. 1, 20. 21: "Knowing this first, that no *prophecy* of the Scripture is of any private interpretation. For the *prophecy* came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Calov, in the quotation given

above, appeals to 2 Pet. 1, 20 to show that *προφητεία* in the New Testament sometimes has the meaning of *interpretation.* Why, we fail to understand. In v. 19 the apostle speaks of "the more sure word of prophecy," *τὸν προφητικὸν λόγον.* This surely means: the word which the prophets have written in the Scriptures; it means the Old Testament. The Old Testament is here characterized as a word of prophecy. Compare v. 19 with vv. 20. 21. Now the Old Testament is a book of considerable size. The "word of prophecy" is made up of quite a number of individual prophetic utterances. Hence the apostle, v. 20, speaks of *πᾶσα προφητεία* = *every prophecy, i. e.,* every prophetic utterance of Scripture. The only difference between *προφητικὸν λόγον* in v. 19 and *προφητεία γραφῆς,* v. 20, is that the former refers to the word of prophecy as a whole, while the latter refers to its several parts.

Now, what does the apostle say about the Old Testament prophecy? He says that "every prophecy of Scripture is not of any private interpretation;" Greek: *ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται;* literally: that every prophecy of Scripture is not of one's own interpretation, *i. e.,* one cannot of one's self interpret any prophetic utterance of Scripture. Why not? He tells us that v. 21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." As prophecy, every prophecy, *came* not by the will of man, but by inspiration of the Holy Ghost, so prophecy, every prophecy, cannot be *interpreted* by the will of man, but only by illumination of the Holy Ghost. The Holy Ghost, being the sole *Author* of the Scriptures, is likewise the sole authentic *interpreter* of the Scriptures. See Gerhard's *Loci,* vol. I, p. 237: "Argumentum apostoli tale est: Quod ab humana voluntate sive ab arbitrio humano non est profectum, illud etiam humano sive privato arbitrio non est explicandum. Scriptura sacra non est ab arbitrio humano profecta. Ergo non debet humano sive privato arbitrio explicari. Ulterius: Qui est Scripturae auctor principalis ac summus, qui sacras divinae veritatis tabulas per

prophetas et apostolos olim promulgavit ac publicavit, is etiam earum est interpres summus et authenticus. Jam vero Spiritus sanctus est auctor Scripturae principalis summus. Ergo etiam est ejusdem interpres authenticus." [6]

Now it is true, this same *truth* will be arrived at, if we take *προφητεία*, v. 20, in the sense of *interpretation*. But what compels us to put, or what justifies us in putting, that queer construction upon an innocent word? What sin has *προφητεία* committed that it should merit such a punishment? Look at the exegetical process one must go through in order to explain a few verses of Scripture which are in themselves so plain as not to require *any* explanation. Commenting on v. 20, the exegete tells us: "No prophecy of the Scripture," *i. e.*, no *interpretation* of the Scripture, "is of any private interpretation." "Hold!" you exclaim. "No interpretation of Scripture is of any private interpretation!" "What does that mean? Am I to understand that when a passage of Scripture has been interpreted, this *interpretation* must also be interpreted, though not by any *private* interpretation, and so on *ad infinitum?*" "No," the exegete explains, "this statement merely means that whoso would interpret the Scriptures cannot interpret them by himself." "Why not?" "Because 'the prophecy *came* not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;' therefore it cannot be *interpreted* by the will of man, *i. e.*, by any private interpretation, but solely by illumination of the Holy Ghost." "Well, what does that mean?" you ask again. "Does that mean the *interpretation* 'came not in old time by the will of man, but holy men of God spake,' *i. e., interpreted,* 'as they were moved

6) The Apostle argues thus: What was not brought forth by the will, or judgment, of man, must not be interpreted by man's private judgment. The Holy Scriptures were not brought forth by the judgment of man. Therefore they must not be interpreted by man's private judgment. Further: He who is the principal and supreme Author of the Scriptures, who of old promulgated and published the holy tables of divine truth by the prophets and apostles, He is also their supreme and authentic interpreter. But now the Holy Spirit is the principal and supreme Author of the Scriptures; consequently He is also their authentic interpreter."

by the Holy Ghost'?" "No," says the exegete, "it means, the *prophecy* came not," etc. "Well," you ask, "if 'prophecy,' *προφητεία*, means *prophecy* in v. 21 and 'word of prophecy' means *word of prophecy* in v. 19, why does it mean *interpretation* in v. 20?" How the exegete will answer this question we do not know. It will take considerable exegetical acumen, in our opinion, to find a satisfactory answer. The whole process reminds us of David trying to walk in Saul's armor, when a staff, a sling, and five smooth stones from the brook will answer the purpose full well and prove far more expedient to David. Besides, the rule of exegesis which we quoted at the beginning of this paper and on which Lutheran theologians have always laid the greatest stress, to-wit, that a word must be taken in its proper, native sense, unless there be cogent reasons for assuming a figurative sense, this rule applies to *προφητεία* as well as it does to *πίστις* or any other word; and the proper, native sense of *προφητεία* surely is not *interpretation of the Scriptures.*

11) 1 Thess. 5, 20: "Despise not *prophesyings.*" We have seen this passage pointed to as an instance in which *προφητεία* is equivalent to interpretation, *i. e.*, of the Scriptures. According to the confession of such as advocate this meaning of *προφητεία*, the word would here be used in an improper sense, a thing we ought not to assume, unless there be stringent reasons for so doing. The *analogia fidei* does not compel us. We know of no exact parallel to this passage. And we see nothing in the context that would compel us. In the verse immediately preceding it says: "Quench not the Spirit;" and in the one immediately following we read: "Prove all things; hold fast that which is good." Now as for the "Spirit," v. 19, He is indeed a Spirit of prophecy. Compare Rev. 19, 10 with Acts 1, 8 and 2 Pet. 1, 19—21. But here prophecy manifestly does not denote interpretation of the Scriptures. See the list of passages from the Book of Revelation given above. — As for v. 21: "Prove all things; hold fast that which is good," this does not compel us to interpret *προφητεία* (v. 20) as meaning

interpretation. For, granting that this injunction refers to *προφητεία*, v. 20, still it will not do to argue: "If *προφητεία* here signified speech inspired by the Holy Spirit, there would be no need of this caution: 'Prove all things; hold fast that which is good;' for all would then be good and must *a priori* be so considered." We must bear in mind that the injunction is not given here to the prophets but to the hearers. Now the Christians in Berea, who heard the inspired apostles, are lauded in the Bible for searching the Scriptures whether these things were so, Acts 17, 11. We know that the divinely inspired apostles could not err in their teachings, neither could the divinely inspired prophets, as such. But we know that "many *false* prophets are gone out into the world," and even true prophets are known to have given false counsel. See 2 Sam. 7, 3 ff. Under such circumstances it surely was not superfluous to caution the Thessalonians to prove all things, even *προφητείαν*, properly so called, and to hold fast that which was good. — Besides, interpretation of the Scriptures, real interpretation, as distinguished from misinterpretation, is a gift of the Holy Ghost no less than prophecy is. And if Christians need to be cautioned to prove interpretations before accepting them, why not exercise the same caution with regard to prophecy? We see no cogent reason for waiving the proper sense of *προφητεία* for a figurative one.

Now let us consider the passages most commonly referred to as speaking of *προφητεία* in the sense of interpretation. They are 1 Cor. 12, 10; 13, 2. 8; 14, 6. 22. Is there any real need of abandoning the proper sense of *προφητεία* in these places and assuming the confessedly figurative meaning of interpretation?

In 1 Cor. 12 the apostle starts out by declaring that he is going to enlighten the Corinthians concerning spiritual gifts. In v. 4 he says: "There are diversities of gifts." In v. 7 he says these diverse gifts are "manifestations of the Spirit," *i. e.*, the Holy Spirit manifests Himself by these gifts, He is known and recognized by these gifts. Hence they must have

been extraordinary, miraculous gifts. And he that reads vv. 8—11, where these gifts are enumerated, is at once imbued with the notion that they were indeed miraculous gifts. The gift of *prophecy* is mentioned among them. The inference therefore is that προφητεία was a miraculous gift of the Spirit. Thus far, we believe, all are agreed. — But now, what sort of gift was prophecy? What did the exercise of this gift consist in? In the miraculous interpretation of the Scriptures, say some. Gerhard writes: "Quidam singulari Spiritus dono et illustratione Scripturas sacras interpretabantur, reconditos et abstrusos earum sensus proferendo, qui vaticinandi potestate interim non erant instructi. Act. 13, 1: 'Erant in ecclesia, quae erat Antiochiae, prophetae et doctores,' in quibus Barnabas et Simon etc., ubi prophetae a doctoribus ordinariis distinguuntur ac proinde peculiarem ab illis ordinem constituisse intelliguntur. Huc referri potest 1 Cor. 14, 24, ubi *prophetare* significat speciali quadam Spiritus sancti revelatione Scripturas interpretari ac 'prophetarum spiritus' dicuntur 'prophetis subjecti,' v. 32, quia doctrina, quam adferunt prophetae Spiritu Dei afflati, ita debet institui ac proferri, ut serviat aedificationi fidelium." (Gerhard's *Loci* VI, p. 148.)[7]

Matthew Henry writes, commenting on 1 Cor. 14: "As to prophesying, he orders, (1) That two or three only should speak at one meeting, v. 20, and this successively, not all at once: and the others should examine and judge what he delivered, that is, discern and determine concerning it, whether

7) "Some, by a singular gift and illumination of the Spirit, interpreted the Scriptures, setting forth their hidden and abstruse meanings, who, meanwhile, were not gifted with the ability to vaticinate. Acts 13, 1: 'Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon,' etc., where the prophets are distinguished from the ordinary teachers and are therefore understood to have constituted a peculiar order, separate from the latter. Here we may also consider 1 Cor. 14, 24, where the verb *to prophesy* means, by a special revelation of the Holy Spirit to interpret the Scriptures, and 'the spirits of the prophets' are said to be 'subject to the prophets,' v. 32, because the doctrine which the prophets adduce, under the afflatus of the Spirit, must be so instituted and set forth as to serve to edify the believers."

it were of divine inspiration or not. There might be false prophets, mere pretenders to divine inspiration; and the true prophets were to judge of these, and discern and discover who was divinely inspired, *and by such inspiration interpreted Scripture,*[8] and taught the church, and who was not; what was of divine inspiration and what was not. This seems to be the meaning of this rule. For where a prophet was known to be such and under the divine *afflatus,* he could not be judged; for this were to subject even the Holy Spirit to the judgment of men." (M. Henry, vol. VI, p. 1059.) Again *ad* v. 1 ff. Henry writes: "He directs them which spiritual gift to prefer, from a principle of charity: *'Desire spiritual gifts, but rather that ye may prophesy,'* or chiefly that you may prophesy. While they were in close pursuit of charity, and made this Christian disposition their chief scope, they might be zealous of spiritual gifts, be ambitious of them in some measure, but especially of prophesying, *that is, of interpreting Scripture."* (L. c., p. 1056.) But where do these splendid men get this notion that προφητεία means inspired *interpretation?* From the text? From the context? We don't see how. Gerhard writes: "Nomen προφήτης deducitur vel ἀπὸ τοῦ φάναι, quia arcana per visiones illi apparebant, vel παρὰ τὸ φαίνειν, quia eventus insolitos populo denuntiabant, vel simpliciter a πρόφημι, praedico, quia prophetae non solum capita coelestis doctrinae proponebant, sed etiam de futuris vaticinia proferebant. Plato in Timaeo, f. 544, discernit prophetam a vate. De vate dicit, quod *arreptus numine oracula edat et futura denuntiet, qui tamen quid loquatur, non intelligat;* prophetam constituit *vatis interpretem,* qua ratione prophetis Veteris Testamenti non competeret appellatio vatum proprie accepta, cum ipsi quid loquerentur, probe intelligerint et aliis explicarent. Sed quod prophetae dicuntur vatum interpretes, illud accommodari potest ad significationem huius vocabuli apostolo Paulo usitatam, *qua etiam illi dicuntur prophetae, qui prophetarum et apostolorum*

8) Italics our own.

scripta explicant, quamvis futurorum revelatione et praedictione destituantur." (*Loci* VI, p. 12.)[9]

But this last assertion, the all-important one, as regards our present purpose, Gerhard does not prove. It seems to us that they who define προφητεία as an extraordinary, miraculous gift of interpreting the Scriptures, as inspired interpretation, go a step too far in seeking to *specialize* where a *more general* statement would be better: not inspired *interpretation,* but inspired *speaking,* whether interpretative or otherwise, would seem to come nearer the mark. We are not sure that the several functions of the New Testament "prophets" can be exactly specified, but we respectfully submit the following as shedding some light on our subject.

That "prophecy" was indeed a miraculous gift of the Holy Spirit is fairly beyond dispute. In addition to what we have said on this score, compare 1 Cor. 13, 2. 8; 14, 1. 22. 29. 30; also Acts 2, 17. According to 1 Cor. 14, 30 the prophet speaks by revelation, and according to v. 22 prophecy is a sign, σημεῖον, even as tongues. (Compare the Greek text.) Under the extraordinary influence of the Spirit — *afflatus* — the prophet would speak what the Spirit revealed to him. The Spirit moved him to speak it. What did the Spirit reveal and move the prophet to speak? "Mysteries" and "knowledge," 1 Cor. 13, 2, the

9) The name prophet is derived either from φάναι, because hidden things appeared to him in visions, or from φαίνειν, because they foretold unwonted events to the people, or simply from πρόφημι, I predict, because the prophets not only propounded the chief articles of the heavenly doctrine, but also uttered predictions (concerning the future). Plato in Timaeus, f. 544, distinguishes the prophet from the *vates.* Of the *vates* he says that, *carried away by the Deity, he speaks oracles and foretells the future, although he does not understand what he is saying;* the prophet he makes *the interpreter of the vates.* According to this theory the name *vates* would not properly apply to the prophets of the Old Testament, since they understood full well what they said, and explained it to others. But that the prophets are called *interpreters*[1]) of the *vates,* this agrees with the meaning of this word that is common in the writings of Paul, where also they are called prophets who *explain*[1]) the writings of the prophets and apostles, though they be destitute of revelations and predictions regarding the future." [1]) Italics our own.]

knowledge of hidden things. Where were these things hidden? In the Scriptures? We doubt not that some were hidden in the Scriptures, and that the prophets in speaking them interpreted the Scriptures; though we see no special statement anywhere to that effect. Much less do we find it recorded that these were the *only* mysteries they spoke. Nor do we see any reason to believe that the speaking of mysteries was the sole occupation of the prophets as such. For 1 Cor. 14, 3 it says: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." The prophets were not occupied with the clearing away of mysteries *only*, the prophets *spoke the Word of God*, both the written and the unwritten word. (Compare Acts 11, 27. 28; 21, 10. 11.) And it was as much their office to *comfort* and *exhort* as it was to enlighten and edify. THOSE PROPHETS WERE INSPIRED PREACHERS. We believe this definition covers the whole ground. Wahl defines *προφητεία* thus: 1) *sermo* vel *oratio afflatum divinum prodens*, i. e., sermo sacro ardore prolatus et spectans ad alios nunc edocendos de rebus divinis, nunc adhortandos, nunc consolandos, *hoher Geistesvortrag, begeisterter Ausspruch;* 2) *facultas sermones habendi afflatum divinum prodentes, die Faehigkeit, begeisterte Vortraege zu halten;* 3) *vaticinium, praedictio rerum futurarum:* a) proprie; b) pro: *augurium, laeta spes quam concepimus ἐπί τινα*, i. e., *de aliquo.*" [10])

We find no statement, suggestion, or hint in the Scriptures that would lead us to identify *προφητεία* anywhere with *interpretation.* The fact that Plato defines *προφήτης* as *vates interpres*, does not justify us in saying that the *προφῆται* of the New

10) 1) Speech or discourse betraying a divine afflatus (inspiration), *i. e.*, discourse delivered with holy ardor and looking now to the enlightenment, now to the exhortation, now to the consolation, of others with regard to things divine, *hoher Geistesvortrag*, inspired utterance; 2) the faculty of delivering discourses betraying a divine afflatus, the ability to deliver inspired discourses; 3) vaticination, prediction of future events: a) properly so taken; b) instead of: augury, cheerful hope which we have conceived *ἐπί τινα, i. e.*, concerning someone. — As instances where *προφητεία* occurs in this third meaning Wahl points to 1 Tim. 1, 18; 4, 14; and we see no reasons to take exception.

Testament were *interpretes* of the Old Testament *vates*. For 1) the definition Plato gives of *vates* does not apply without limitation to the Old Testament prophets, and 2) the prophets of the New Testament have the title προφῆται in common with those of the Old. —

Now what is the meaning of *proportion*, ἀναλογία? Ἀναλογία is a ἅπαξ λεγόμενον with respect to the New Testament, occurring in this place only. However, the word is familiar enough in the classics both of Greece and of Rome. Julius Caesar wrote a book, or treatise, entitled *De Analogia*, in which he demanded in the interest of sound oratory and good Latin style that a systematic, theoretical study of grammar should form the basis of the study of oratory, that men should learn to speak and write correctly according to the established rules of grammar, and not, as Cicero and other orators would have it, by the reading of good books and the hearing of pure speakers. Cicero paraphrased the title of Caesar's work thus: *De ratione Latine loquendi*, "On the theory of speaking Latin." In another place he calls Caesar's method *ratio aut scientia*, "theory or science," as contrasted with his own practical method of *consuetudo*. In grammar analogy denoted uniformity or agreement in the formation of words attained by means of rational study and logical thinking, and in rhetoric and style it denoted uniformity in the presentation of ideas, acquired in the same manner. Georges in his Latin Dictionary defines *analogia:* exact proportion, the proportion between two or more things. In pure Latin: comparatio proportiove. Schenkl in his Greek Dictionary: corresponding or right relation, proportion, analogy, Pl.-Dem.-Cic., who would translate it *comparatio, proportio.* — ἀναλογίζομαι: to compute, consider, ponder, especially, to estimate or judge *after making a comparison*,[11] to understand upon deliberation. — ἀναλογισμός: deliberation, consideration. — Κατ' ἀναλογισμόν = κατ' ἀναλογίαν. (Dem.) ἀναλόγισμά τινος πρὸς τί: the act of holding one thing next to another to determine their mutual relation. — In a word: ἀναλογία, in the

11) Italics our own.

language of the classics, denotes conformity, proper relation, proportion.

In the New Testament *ἀναλογία* is, as we have said, a *ἅπαξ λεγόμενον*. However, the verb *ἀναλογίζομαι* occurs Hebr. 12, 3 in the sense of: consider, contemplate; and, according to the context, this considering or contemplating is to be done with a view to establishing the right relation between the Christian and Christ; the idea of relation, conformity, is implied. Then we find *παραλογίζομαι* Col. 2, 4: to deceive, to beguile by means of false reasoning. James 1, 22 we read: "Be ye doers of the Word and not hearers only, deceiving your own-selves." He, then, who reasons: I am a hearer of the Word, therefore I shall be saved, reasons falsely and thus deceives himself. The simple verb *λογίζομαι*, to reason, occurs in a multitude of places. *Ἀναλογία*, from *ἀνά* and *λόγος* or *λογίζομαι*, denotes the act (of the human mind, or *λόγος*) of contemplating, considering, weighing, deliberating, estimating, calculating, holding things that bear, or are intended to bear, a certain relation to each other, together, in order to compare them and ascertain their relation, or give them the proper relation, conformity, or proportion, one to another, so shape the one as to make it meet the requirements of the other.

Now let us recapitulate and draw the conclusions. *Πίστις*, in its proper native sense and according to Scripture usage, denotes, not objective doctrine, but subjective faith. *Προφητεία*, to all intents and purposes, denotes inspired speech, speech conceived and uttered under the special wonderful influence or afflatus of the Holy Spirit. And *ἀναλογία* denotes conformity to a given standard; hence *ἀναλογία πίστεως* = conformity to faith. Accordingly, the simplest, most natural, and most Scriptural interpretation of Rom. 12, 6, and especially, the one most agreeable to the context, would be: If any man have the gift of prophecy, *i. e.*, of speaking by inspiration or under the afflatus of the Holy Ghost, let him use this gift so as to meet the requirements of faith; let his prophecy be calculated to edify his hearers, to build them up, in the faith. — This inter-

pretation agrees with the context. V. 3 the Christian is told not to think more highly of himself than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith; not to make a vainglorious display of his gifts, but rather to be humble and modest and serve his brethren with his gifts, vv. 4. 5. Now the greatest service that one can possibly render his brethren, yea, the only real and lasting service, is to edify them in the faith. Thither all our efforts should be directed, that should be our standard and our goal in all that we do, or forbear to do, in our dealings with the brethren, that we edify them in the faith. So it was specially inculcated upon the prophets of the primitive Church to use their gift of prophecy for the edification of the brethren in the faith. (Compare 1 Cor. 14, 3. 29—31.) That was the purpose which prophecy was intended to serve, that was its divinely appointed use, and the apostle would have the prophets use their gift so that God's purpose would be achieved; he would not have them abuse their gift, but use it right.

The claim that this passage teaches that there is a *rational harmony* among the various articles of the Christian faith or *doctrine,* and that they whose business it is to *interpret the Scriptures* must be careful to so interpret as not to destroy this harmony — this claim cannot be substantiated by Scripture. It cannot be shown that *προφητεία*, anywhere in the Scriptures, denotes interpretation; neither can it be shown that *πίστις*, anywhere in the canonical books of the Bible, denotes doctrine; and as for the claim that *ἀναλογία πίστεως* denotes a harmony among the articles of faith that reason can discern, the Scriptures expressly deny that reason can see their harmony. Is. 55, 8. 9; 2 Cor. 10, 5; Col. 2, 4 (compare Luther's translation) v. 8. The Scriptures are not a logical unit. There is no *Lehrganzes* of Holy Writ that we can perceive; *ἐκ μέρους γινώσκομεν*, our knowledge is fragmentary, even as the Bible itself is fragmentary. The Bible admonishes us very frequently not to speak or teach anything contrary to the Word of God. But in so doing it never employs such words as these: See that your every doctrine harmonize with the *Lehrganzes;* but thus it

speaks: "Hold fast the form of sound words, which thou hast heard of me," etc. — thus Paul to the preacher Timothy, 2 Tim. 1, 13. Again, 1 Tim. 6, 3: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ," etc. — 1 Pet. 4, 11: "If any man speak, let him speak as the oracles of God." The Scriptures are here characterized as being a collection of individual divine utterances, λόγια, not one continuous utterance. The very name Scriptures (plural) seems to indicate the same thing. See 2 Tim. 3, 15; John 5, 39; Acts 18, 24. 28 *et al.* The singular number γραφή denotes a verse or passage of Scripture: Luke 24, 27; John 20, 9; Acts 8, 32; coll. v. 35. The Scriptures are not γραφή, they are γραφαί. We meet with πᾶσα γραφή, every Scripture,[12] and with πᾶσαι αἱ γραφαί, all the Scriptures,[13] but with πᾶσα ἡ γραφή, in the sense of the whole Bible, *das Schriftganze,* never. The Bible is a collection of fragmentary revelations of the truth; the *whole* truth will be revealed to us in heaven. And while these fragments never contradict one another, — for in that case they could not be truth, — but are in profound harmony in the sight of God, yet this harmony is not everywhere apparent to human reason. Even what is revealed we know only in part, by reason of our sinful depravity; how, then, shall we have any knowledge of what is not revealed?

We close with the words of him to whom, under God, we are most indebted for the text these pages have sought to expound and who, even aside from the fact that he was an *inspired* apostle of the Lord Jesus Christ, probably had more knowledge of things sacred and things secular than any or all of our modern theologians: "O the depth of the riches both of the wisdom and knowledge of God! *How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord?* Or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

Portland, Oreg. J. A. Rimbach.

12) 2 Tim. 3, 16. 13) Luke 24, 27.

BALAAM.

NUMB. 22. *(Concluded.)*

No one that has been called by God into the kingdom of grace can expect days of ease and rest; on the contrary, he must be prepared to fight against the enemies of his soul, the devil, the world, and, above all, against his own corrupt flesh and blood. The rule is, that the greater the spiritual gifts are which a child of God has received the stronger are the temptations which befall him. But if God permits temptations to come upon His children, it is surely not with a view to let them sink and perish, moreover, they are intended to become for them a golden opportunity of growing in the true faith, in the knowledge and in the love of God. It is the storm-swept oak-tree that strikes its roots deeper and deeper into the ground, and it is the faith that is tried by manifold temptations which will become more and more rooted and grounded in the Word of God, if the one that is tempted does not himself hinder God's gracious purpose by his carnal security, spiritual stupor, and carelessness. St. Peter writes in regard to the manifold temptations which come upon God's people, 1 Pet. 1, 6: "Ye are now in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." As gold is purified and refined in a furnace, so faith is to be tried and freed from dross, that is, from all kinds of expectations of earthly happiness and temporal welfare, that it may lay a firmer hold on the spiritual and heavenly gifts offered to us in the Word and in the sacraments. Therefore, if Balaam, the prophet, should also grow as to the inner man, he could not be and remain free from temptations, and if such came upon him it was certainly not God's aim and purpose that he should lose faith and grace through them, but that his faith and love and, in fact, all true virtues should abound in him. The temptation of which Moses tells us in the 22d chapter of Numbers came from a source which Balaam might have suspected least

of all, namely, from Balak, the king of the Moabites. The Israelites had just finished their wanderings in the wilderness and taken possession of the country east of the river Jordan, the former dominions of Sihor, the king of the Amorites, and of Og, the king of Bashan. Immediately after their victories over these kings and the conquest of their lands, Moses led them into the plains of Moab, where they pitched their tents opposite Jericho. The victories of Israel over the kings just mentioned had struck terror in the hearts of the nations round about, and when the Moabites saw that the mighty hosts of that nation had entered their territory, their fear and consternation knew no bounds. Moses says, v. 3: "Moab was sore afraid, because they were many, and Moab was distressed," or, rather, according to the original, disgusted (קוּץ מִפְּנֵי; confer also Gen. 27, 46), "because of the children of Israel." Their disgust was the consequence of their fear, as the ו consec. with the imperfect tense indicates. The Moabites despaired of making any successful resistance to the powerful and victorious armies of Israel, thinking they were hopelessly lost, though without reason. For God had given orders to Israel not to make war on Moab nor to show any hostility against them, because they descended from Lot, the nephew and friend of Abraham, and it is hardly credible that Moses should not have informed them of this. Neither had the Israelites hitherto given any cause for complaint in their dealings with this nation. But the Moabites judged them evidently by themselves inasmuch as the Moabites would not have spared the Israelites, if they would have had the power to ruin them.

Balak, the son of Zippor, the king of the Moabites, shared the fears and apprehensions of his people. In spite of the apparent hopelessness of their condition he convened the foremost men of his kingdom, the elders of Moab, to deliberate on ways and means to check the dreaded advance of Israel. In this council were also present the elders of Midian, that is, the elders of those Midianites who had settled down in the neighborhood of the Moabitish kingdom. These Midianites

were, as appears from Gen. 36, 35 and Josh. 13, 2, no particularly warlike people, one of their favorite occupations being to carry on trade with other nations. Their caravans went down to Egypt already in the days of Jacob and Joseph, Gen. 37, 8, and they surely engaged also in a lively traffic with Mesopotamia, which bordered on the wilderness in which they lived. To the elders and princes of these Midianites Balak states his fears in the following words, v. 4: "Now shall this company," or multitude (הַקָּהָל), "lick up all that are round about us, as the ox licketh up the grass of the field." The imagery and rhetoric of these words at once betray the ruler of a half-nomadic and half-civilized nation, and remind us strongly, as Hengstenberg remarks, of the oratory of the Indians. But at the same time they show unmistakably that the consternation of these nations was indeed exceedingly great, and that they saw before their eyes nothing short of total defeat and extermination. The council which Balak had called together rejected all proposals to meet Israel at once in open warfare. Their numbers seemed too great, and no doubt those nations also perceived that the God of Israel was a strong God, much stronger than their gods, their idols. So they finally agreed to employ the services of one of the worshipers and prophets of this God against the invaders. This man was none else than Balaam, the son of Beor, the Mesopotamian. We presume that the proposition to send for him came from the Midianites. They were least of all inclined to resort to open warfare, and being traders, they knew more about the religion, name, and fame of Balaam than anybody else. Balak, however, and his princes gladly and willingly approved of this plan, and it was decreed to send for this great seer and engage his services against the formidable hosts of Israel.

But if these heathen purposed to employ the services of a servant and prophet of Jehovah against worshipers of the same God, they acted altogether in harmony with the superstitious notions and ideas of other pagan nations. The Romans, for instance, when investing a city or intending to take it by

storm, were accustomed to call out by charms and spells its tutelary gods, promising them the same or even a more sumptuous cult at Rome (Livius 5, 21 ff.; Macrob. Sat. 3, 5). Not being able, as stated above, to distinguish between the true God and His servants and a heathen priest and his idol, the Midianites and Moabites were given to the illusion that Balaam could also induce his God, by the arts of divination, to withdraw His favors from the people which had come out of Egypt, and to turn His favors to these nations which would buy the services of His prophet with gold and honors.

Balak now sends an embassy to Balaam consisting of elders of Moab and of Midian, v. 5. The clause, "to Pethor, which is by the river of the land of the children of his people," does not only describe the geographical location of that town or city, but is also to inform us that Balaam was a native of that country and no stranger. The message which these envoys were to deliver to Balaam was, vv. 5b. 6: "Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people, for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." This certainly was an exceedingly flattering invitation. The king of Moab condescends to make the Mesopotamian seer his friend and intimate. He complains to him, as his confidant, of the danger threatening him because of the great number and of the neighborhood of the camp of Israel. "They cover the face of the earth, and they abide over against me" (וְהוּא יֹשֵׁב מִמֻּלִי). He expects that Balaam, by his curses, would and could accomplish what the combined forces of the Midianites and Moabites could not venture to do, that he could check the advancing columns of Israel. And by adding, "*Peradventure* I shall prevail, that we may smite them, and that I may drive them out of the land," he certainly does not wish to express any distrust in the power of Balaam's curses. Such an

assumption is excluded by the following assertion: "For I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." By the word "peradventure" (אוּלַי) he tries to make the seer understand that he would be satisfied with less, if he would only come and render him some assistance to frustrate the evil designs of his enemies, but that, at the same time, he was expecting from the power of Balaam's curses nothing less than that they would enable him to rout the Israelites completely, and to drive their scattered bands back into the wilderness.

But Balak tries to win Balaam not only by smooth and flattering words. Moses relates, v. 7, that the elders of Moab and Midian departed with the wages or "rewards of divination." The heathen enchanters practiced their evil arts not only to gain honor and influence, but also to obtain gold and wealth. Many of them depended on their art for a livelihood. And since Balak, a blind heathen, judged the servants of Jehovah by his heathen standard and regarded Balaam as a magician and enchanter, only more skillful and powerful than others, he sent him the rewards of divination, gold and silver. This, he thought, must make him willing to accept his invitation without hesitancy and to procure for him his services.

Of course, what Balak sent through his messengers was only earnest-money, a promise and pledge of a much greater sum of gold and silver, if the seer would have been helpful to discomfit Israel by his maledictions. Indeed, this was a great and strong temptation, especially for a man that must have lived, like Balaam, in moderate circumstances. Many have denied their Lord and Savior for less money and smaller honors; Judas, a chosen apostle of the Lord, betrayed his Master for the paltry sum of thirty pieces of silver. Will Balaam stand the test? Has he armed himself with the sword of the Spirit to suppress the inordinate desires and cravings of his heart? Is he in prayerful communion with the Lord, and will he summon enough courage to tell the ambassadors of the heathen king frankly and boldly that he cannot and will not

come to curse this people, because it is blessed by the only, the true and the unchangeable God, who will not alter His will? Or is the temptation too great, does it go beyond the spiritual powers which the Lord had granted to the seer? However, great as this temptation was it was not too great for this prophet, who had been highly favored by God and received high spiritual gifts, to overcome it victoriously. What the apostle writes to the Corinthians, 1 Cor. 10, 13, applies also to the prophet: "There hath no temptation taken you but such as is common to man. But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." It is also true that many a one that has received less gifts at the hands of the Lord has overcome even fiercer temptations, and has suffered the loss of life, and endured the most cruel tortures rather than yield to sin and give himself up to iniquity. Do we not read of Moses, the contemporary of Balaam, Hebr. 11, 24: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt," etc.? But in order to overcome such temptations and ward them off successfully, the believer must be constantly on his guard, he must continue in prayer and in the diligent use of the Word of God, and thus have his mind lifted heavenward and his eye fixed upon the glory and bliss which is reserved for the faithful children of God. He that neglects all this is in the greatest danger of becoming altogether disloyal and unfaithful to the Lord and denying Him, if some strong temptation comes upon him.

This must have been exactly the case with Balaam when the messengers of the Moabitish king knocked at his door. He, the prophet of God, who had often conversed with his God in visions or dreams, had become sluggish and careless in the service of God, and negligent in prayer and in the contemplation of the divine Word. Thus the evil hour suddenly overtakes

him. The envoys of Balak deliver their message and offer to him the gold which their king had sent. And Balaam loved the wages of unrighteousness, 2 Pet. 2, 16. In his heart, which for a time had not watchfully and devoutly pondered the Word of God, was stirred up at once greed and covetousness at the mention and sight of the glittering gold, and he was not ready to fight valiantly against this vice. Of course, we cannot altogether hinder evil desires to rise in our heart, nor could Balaam prevent this entirely; but a child of God that is vigilant will instantly see the approaching danger and hasten to meet the enemy with spiritual weapons. Balaam, however, is not ready for the struggle, and instead of taking a firm stand when the temptation approaches him, he wavers and tampers with sin, trying to serve two masters, God and mammon. The prophet does not tell the messengers without hesitation that he is the servant of Jehovah, and that He, the faithful covenant God of Israel, will not change His eternal counsels concerning that nation, and that for this reason he will not and cannot comply with the request of Balak. Nor would he tell them that the favors of the Most High are a thousand times dearer and more precious to him than all the favors of men and all the treasures of an earthly kingdom.

And now, what does the seer do and say? He says to the messengers: "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me." Some modern interpreters are deceived by the seemingly pious words of the prophet, and consequently do not know how to deal with vv. 22—25. They think and claim that the heart of the man is still free from avarice, otherwise he would not have referred the matter to God. But this is certainly not the case. If the prophet knew who that people was, — and he undoubtedly knew it, — he also knew very well that if he gave the matter only one serious thought there was only one way to act, namely, to send the messengers away instantly with an appropriate answer. But Balaam is off his guard; he listens to his own corrupt flesh and blood more than to the Spirit within him. His heart

is charmed by the glitter of Moab's gold, wishing to possess as much of it as possible. He begins to picture to himself how happy he would be if he would have all the gold and honor which is to be his if he will but gratify the wishes of the Moabitish king. Yea, we may even surmise that the devil, who loves to pose as an angel of light, whispered into his ear: "O Balaam, how much good could you do with so much gold and silver! What a grand opportunity you would have of proclaiming the name of Jehovah, if you would become one of the most honored men at the court of a king!"

But Balaam, although he has entered on a downward course, has not yet altogether departed from the Word. The Spirit still strives with the flesh, and therefore he does not yet rise in open rebellion against the Lord and His will. He wants to ask the Lord the following night whether he could go, and communicate the result to the messengers of Balak. But the great church father Augustine says: "He is Thy true servant, O Lord, who approaches Thee not to hear what he wills, but to will what he hears." And Balaam certainly does approach the Lord in the hope of hearing what is pleasing to his own flesh and blood.

Moses relates, v. 9, that the Lord came to Balaam at night. He speaks of the appearance of the Lord as of a common occurrence in the life of the prophet, and suggests that the prophet had frequent intercourse with the Lord in the time previous to his apostasy. We are not told, however, whether the Lord appeared to him in a dream or in a vision. The latter is most probable. When the Lord came to men in a dream, He generally came quite unexpectedly, as in the case of Abimelech, Gen. 20, 3, and in the case of Laban, Gen. 31, 24. But here His appearance was expected. Besides this, we afterwards hear Balaam call himself "the one that saw the vision of the Almighty," Numb. 24, 4; but he never makes any allusion to the manifestation of God in a dream.

When the Lord appeared to Balaam, He asked him, "What men are these with thee?" He certainly did not ask this

question simply to open up the conversation, much less did He have to find out first who these men really were. It is a question similar to the one which the Lord put to Adam Gen. 3, 9. God knows it, but He wants Balaam to tell Him, in order to call his attention to the error of his way, that he might well consider the temptation that has come upon him. But passion has blinded the seer to such a degree that the question of the Lord does not embarrass him in the least. Without hesitation he reports to the Lord the message of the Moabite, vv. 10—12. The Lord answers him in three brief, concise sentences: "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." He tells him at first not to go, but to stay at home. But since Balaam might offer to curse the people even at a distance, the Lord forbids him also expressly to curse that nation. These words alone should have sufficed to call Balaam back from the error of his ways and caused him to see that his heart was not in the proper relation to God. But the Lord spares no pains to plant true willingness to obey His commands even into the heart of an erring servant. Therefore He also gives the reason why He forbids Balaam to go with the ambassadors of Balak and to curse Israel. He adds: "For they are blessed." This was part of the blessing of Abraham, Gen. 12, 3: "And I will bless them that bless thee, and curse them that curse thee. And in thee shall all the families of the earth be blessed." The Lord reminds him of these words which He spoke to Abraham some six or seven hundred years ago, and certainly not without a purpose. Balaam should well consider that the Lord had blessed Abraham and his seed. His word, counsel, and will could not be changed. He, the ever faithful God, surely would not break His word and promise which He had given to Abraham, to gratify the inordinate desires of the heart of a man, though it be Balaam's. The same words contain also a solemn and urgent warning for the prophet. If he would curse this people, take sides against God's people, and thus against God Himself, that would, beyond question, mean ruin and destruction for his own person. But

if, on the other hand, he would continue to cast his lot with the people of God, such blessings would be surely his as neither Balak nor all the world could offer him. Oh, that Balaam would carefully consider these words and ponder them well in his heart! These words would lead him to true repentance and prove themselves a sharp weapon against all covetousness and ambition rising in his heart.

But Balaam does not heed these words sufficiently. It is true, he conforms with the letter of God's prohibitory order. He has not as yet sunk so low as to defy openly the Lord's will. He tells the messengers to return to their country without him, v. 13. But it behooves a servant of the Lord to obey willingly and gladly, as the psalmist says, Ps. 110, 3: "Thy people shall be willing in the day of Thy power." Balaam, however, does not bear a willing obedience to the Lord. He chafes inwardly under the restraint which God lays upon him. This appears from the words which he employs to tell the messengers of Balak why he will not comply with their king's request. He says: "For the Lord refuseth to give me leave to go with you." These words betray Balaam's deepest dissatisfaction with the will of the Lord. He as much as intimates to the messengers that he approved of their project and would have been very glad to serve them, but that, being a prophet, he could not go without having obtained permission from the Lord. For the present, therefore, he begs to be excused. Thus Balaam paves the way for another and stronger temptation, and renders himself a fair mark for the wily assaults of the devil. For the heathen messengers, who knew nothing of the relations of the true God to His prophet, could see nothing else in this answer than an encouragement to come back and try again. And these messengers, again, when they had returned to the court of Balak, did not give a complete account of the answer of Balaam, but simply reported: "Balaam refuseth to come." That it was Jehovah that refused to give leave to the seer they omitted, either because they thought it not worth while to mention, or because they believed this was in their own interest.

But how did Balaam pass the weeks or days which intervened between the departure of the first embassy and the arrival of the second? Moses tells us nothing about it. But one thing is sure, that these days or weeks were a respite for the prophet and a time of grace which the Lord granted to him to learn to know, first of all, that he was, as the church at Laodicea in the days of the apostles, "wretched, and miserable, and poor, and blind, and naked," Rev. 3, 17, in spite of his external compliance with the will of God. He should have "anointed his eyes with eyesalve," that he might again see clearly and distinctly, and should have prepared himself for the second temptation, which was to be expected, and for which he could blame nobody else but himself. These days undoubtedly were also a time of inward struggle and strife for him. His conscience undoubtedly was smiting him for actually encouraging Balak by his answer to send for him a second time. The Holy Ghost was striving with him and telling him: "O Balaam, how happy wast thou when thy heart was not yet distracted by greed and the love of money, when it was sincere with respect to thy God, and thy greatest delight was in the Word and will of God. Repent now, cast off the burden which thy waywardness has laid upon thee, break the yoke which greed and ambition have imposed upon thee, by the grace and power of God, and remember that the grace of God and life eternal are a thousand times better than all the gold and all the honors of the world." But Balaam's flesh and blood and the Evil One were also active and pictured to him the happiness he might enjoy if he had plenty of gold and silver, and that he might be one of the most influential men at the court of the Moabitish king. Was it not unjust on the part of God to jealously withhold such happiness from a man who had served Him faithfully, while the most wicked men were prospering, being rich and highly honored in this world? And alas! the prophet gives more room to his flesh than to the Holy Spirit; he listens more to the evil promptings of Satan than to the faithful warnings of God's Word and his conscience. That Balaam did not use the time of grace to his own true ad-

vantage we see by his subsequent conduct. If he would have used it aright, he surely would have come off victoriously in the second temptation.

Balak takes it for granted that Balaam's refusal to come was only a stratagem to obtain more favorable terms. He sends another embassy. Moses says, v. 15: "And Balak sent yet again princes, more, and more honorable than they." By the splendor of this delegation he wants to make an impression upon Balaam. He treats him as if he were a sovereign prince or the ruler of a great empire. His request is likewise more urgent than the first time: "Let nothing, I pray thee, hinder thee from coming unto me." And this urgent request is accompanied by the highest proffers. He promises to promote him to the highest honors. Balaam was to become one of the greatest men at his court, presumably next to himself in rank. Indeed, the king would do whatsoever Balaam would ask of him. The seer could dictate his own terms in everything, if he would only come and curse this formidable people, v. 17. From the following verse we may also infer that the king made him more liberal promises of silver and gold than before. To overcome such a fierce temptation surely takes a heart that is well grounded in God's Word and ready for a hot struggle against any foe of the soul's salvation. And in the beginning Balaam seems to stand his ground exceedingly well. When the messengers of the king had come to his house and delivered the answer of their sovereign, the prophet said, v. 18: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, my God, to do less or more" (לַעֲשׂוֹת קְטַנָּה אוֹ גְדוֹלָה). In great or small things he is bound to to what the Lord, his God, tells him, and is not at liberty to do anything of his own accord. Not all the silver and gold of Balak could induce him to disregard his Lord's will and Word. The most pious man could not have given a better answer. But even granted that these words were the expression of the prophet's resolution and will in that moment, his determination not to yield to the temptation was not strong nor deeply settled

in his heart. In the next moment his corrupt flesh prevails again. His heart vacillates anew and gives itself up to the illusion that the Lord might perhaps give him the permission to go, in spite of his first order. He again asks the elders of Moab and Midian to stay over night, that he might have an opportunity to find out what the Lord wanted him to do in this matter, v. 20.

In the 20th verse Moses relates that the Lord again appeared to Balaam at night. Behold the long-suffering and forbearance of the Lord! The Lord still tries to call back the straying sheep and does not altogether withdraw His hand from the blinded prophet, although he has more than deserved it. It is true, what the Lord tells him this time is first of all meant for a punishment of his continued waywardness, but this very punishment is at the same time another attempt of the Lord to bring the prophet to his senses. He says to him this time, v. 20: "If the men come to call thee, rise up and go with them; but yet the word which I shall say unto thee, that shalt thou do." — We might ask here, How does this answer agree with God's immutability? Has God, after all, changed His will, in this case at least? First of all, we see from the latter part of God's answer that He has not changed His eternal decrees concerning Israel. Even if the prophet goes, he shall say whatever the Lord shall tell him, *i. e.,* he shall bless the people which is blessed and shall be blessed. Neither does the Lord find any pleasure in Balaam's journey to Balak's court, as we shall see from the following verses. But the Lord deals here with Balaam as a human father sometimes will deal with a son who is dissatisfied with his home and wants to leave the parental roof, no matter how well he is cared for there, and no matter how much the parents entreat him to stay. If all entreaties are in vain, the father will finally give his son leave to go, in order to have him find out by experience how foolish he is. In his heart, however, the father is greatly grieved at, and displeased with, the son's waywardness and foolishness. We have here an illustration of the distinction which the dogmaticians make

between the antecedent and consequent will of God. (Cf. Baier, *Comp.* I, p. 20, 3.) We also find verified here what the psalmist says, Ps. 18, 26: "With the froward Thou wilt show Thyself froward."

Balaam goes, v. 21. He rises up in the morning, saddles his ass, and goes with the princes of Moab who surely were proud of having carried their point. The verdict, however, which the apostle passes on the prophet's journey is: "He ran greedily after the error for reward," Jude 11. The love of money is the root of all evil.

Moses goes on to relate, v. 22: "And God's anger was kindled because he went." This does not seem to be in keeping with the permission the Lord had given to the prophet, yet after the explanation furnished above it is easy to understand this seeming contradiction. God had given him the permission to go, but at the same time He had said: "But yet the word which I shall say unto thee, that shalt thou do." This caution alone should have induced Balaam to give the matter more thoughtful consideration. And if the prophet had done this conscientiously and earnestly, he would soon have come to the conclusion that this permission was really a punishment for him. For how could he speak the word of the Lord and bless Israel, and at the same time win the favor of Moab's king? Would Balak not become filled with wrath against him, if he would come and yet not gratify his wishes? Such reflections would have revealed to the prophet the madness of his actions, and with the help of God they would have caused him to humble himself before God and repent. Then he would have asked God either for permission to stay at Pethor, or for divine guidance and assistance on his dangerous journey. But the blindness, yea, madness of the prophet is so great that he neither hears nor sees what the answer of God in reality means. So we cannot be surprised when we read that the anger of the Lord is kindled (וַיִּחַר־אַף אֱלֹהִים). An interpreter remarks here very appropriately: "The sin of the sinner is not to be considered the less provoking to God because He permits it. We must not

think that because God does not by His providence restrain men from sin, He accordingly approves of it."

But though the wrath of the Lord is kindled, the Lord does not yet altogether cast him away. He wants to show him His wrath, but He does this still with the intention of opening his eyes and of calling him back from the road to perdition. And since the son of Beor had heretofore not listened to the voice of his own conscience nor to the word and voice of the Lord, the Lord resorts to a peculiar, yea, extraordinary way to make him see and understand. When Balaam was riding upon his ass on his way to the king of Moab, and his two servants and probably also the princes of Moab with him, "the angel of the Lord stood in the way for an adversary against him" (לְשָׂטָן), "and his sword drawn in his hand." But nobody sees him, with the exception of Balaam's ass, which, frightened by the sight of the angel, "turned aside out of the way and went into the field." How is it possible that even the seer does not see the apparition while the ass sees it? Funke very pertinently remarks: "He that has experienced himself how blinded we are, if any desire, care, or hope has cast a spell upon us, will not ask why? In those days and hours when Balaam's mind was not yet preoccupied and was still capable for heavenly visions, it would have been an easy matter for him to behold the heavenly vision. But his only thought is now: How can I elude the word and will of the Lord and have my own way? Thoughts of avarice fill and disquiet his heart, air-castles upon air-castles rise up before his mind and collapse again, destroyed by the Word of God and his own conscience. His passion, his covetousness blinds his inner eye, and for this reason the prophet cannot see the angel. And it was likewise spiritual blindness which prevented also the men who were with the prophet to see the Lord's messenger.

But how was it possible for the ass to see the celestial form of light standing in the way with the flaming sword drawn in its hand? How this was possible we cannot explain, nor is it necessary to do so. There are many things between heaven

and earth which we are at a loss to explain, and still they are real, and their existence cannot be denied. Some interpreters have pointed to the so-called second sight as an analogous phenomenon. It is a well-known fact, they say, that not only men, but also animals have seen supernatural visions. Horses, for instance, whose riders saw some apparition have stood still suddenly, trembling and bathed in sweat, and could not be compelled to go any farther until the vision was over. Dogs are said to have set up a fearful howl when somebody died in the house, and birds which were caged in a room where some one drew his last breath have been seen fluttering about restlessly and full of fear. But the incident here recorded cannot be placed on the same level with the gift of the second sight. The Lord interposes here in a peculiar way and works a miracle just for this occasion. The ass had never seen such sights before, as we may infer from v. 30, where she says to the prophet: "Was I ever wont to do so unto thee?" It was the Lord who opened her eyes, as He opened the eyes of the servant of the prophet Elisha, 2 Kings 6, 17. It is a miracle similar to the one related afterwards, v. 28, which also was wrought by the Lord in order to shame and rebuke the apostatizing prophet.

The turning of the ass out of the way fails to turn the attention of the seer to higher objects. He is so much infatuated with his prospective riches and honors that he does not see the cause of it. The only thing he does do is to beat his ass back again into the way. But the messenger of the Lord is not dismayed by the inattention of the prophet, v. 24. He stationed himself at a place where the path was narrow, leading between the walls of vineyards extending on both sides. The ass being frightened again, turns aside for the second time and presses the foot of the rider against one of the walls, vv. 24b. 25. Not even this could swerve the prophet from his ill-directed purpose. The bodily pain only arouses his anger so that he beats the poor animal again. A third encounter with the angel follows. This time he stood in a still narrower place where there was no room for the ass to turn "either to the right hand or to the left," v. 26.

Now she falls down under her rider, seeing no possibility to pass by the angel with the flaming sword. This time at least Balaam should have sobered down and tried to investigate the cause of her strange conduct, and the more so because the ass had never before acted that way. A little reflection would have taught him that there was something extraordinary in this, that the turning aside of his beast of burden a third time was not merely happening by chance, but that it was the Lord who wanted to stop him in his perverse way. But all this cannot awaken him from his spiritual stupor. His anger is kindled still more at the delay caused by the fall of the ass, and because his thoughts have been disturbed in such a manner. Unmercifully he smites the ass the third time, although she had done him the best service she ever did him, having saved him from the sword of the angel three times.

When God saw that all this would have no effect upon the prophet nor help to open his eyes, He resorted to some other means towards gaining His end. We read v. 28: "And the Lord opened the mouth of the ass, and she said unto Balaam," etc. By means of a dumb ass God rebukes the madness of the prophet. She says to him, "What have I done unto thee that thou hast smitten me these three times?" The brute animal sighs and groans under the hard and unjust treatment of its owner, Rom. 8, 22. The ass gives utterance to her grief in intelligible speech. It might seem strange that Balaam is not startled and confounded by this miracle. But we need not be surprised at this. The thoughts of the prophet are still in the land of Moab and at the court of the king. His eyes are still dazzled by the glitter of Balak's gold, and his ears still deaf to everything that the Lord wants to tell him. Besides this, another passion is kindled in him, his wrath at the delay which he ascribes to the stubbornness of his beast of burden. And nothing makes man more dull and stupid than unbridled anger. In his fury he does not take notice of the strangeness of this miracle, and before he takes a second thought, he answers upon the reproaching words of his ass, v. 29: "Because thou hast

mocked me," or, Because thou hast made sport of me; and in the same breath he gives vent to his anger in the words: "I would there were a sword in mine hand, for now would I kill thee." The ass now begins to reason with him like a rational being. God had given her the faculty not only to speak, but to speak to a certain purpose. She reminded him of the fact that she was the ass upon which he had been accustomed to ride ever since she had come into his possession. She says: "Am not I thine ass upon which thou hast ridden ever since I was thine unto this day?" Her long service would certainly entitle her to a different treatment at his hands, even if she had stepped aside or fallen under him without any particular reason. "A righteous man regardeth the life of his beast," Prov. 12, 10. The ass asks furthermore: "Was I ever wont to do so unto thee?" and he is compelled to acknowledge that she never before had behaved in such a manner. She had always been gentle and had never given him any cause for complaint, much less for anger. If, therefore, to-day she steps out of the way, presses his foot against the wall, and falls down under him, there must be a special, an extraordinary reason for her conduct, and it would have been the prophet's duty to investigate the matter and to find out the cause of it, instead of striking her in his anger and to threaten to kill her in his passion and fury. These remonstrances sober the prophet down to some extent, and the state of his mind had at last become such that the Lord saw fit now to open his eyes.

The speaking of Balaam's ass has always been a great stumbling-block to human reason. Infidels laugh at this miracle and declare it to be altogether an impossibility, putting it down as merely a nursery-tale. They take occasion therefrom to ridicule the whole Bible. A book, they say, which demands an intelligent person to believe that a brute, and an ass at that, spoke, deserves no credit whatever and cannot be relied upon. Such talk, however, sounds strange in the mouths of people who, as a rule, are given to the grossest superstitions and are perturbed and duped by the most absurd stories, if they only come

from the lips of spiritualists and their kindred. But since these people are altogether blinded and ruled by the devil, their lord and master, it is absolutely useless to argue with them on such things.

This narration, however, has been a stumbling-block not only to infidels but also to a good many that profess Christianity and wish to be regarded as good Christians, and even enjoy the reputation of being pillars of the Church. In various ways have they tried, especially interpreters and learned men, to remove the offense which corrupt human reason takes at this story. Some more recent writers who took exception to this passage simply declared that this part of the narrative was interpolated at a later period. This is surely a radical way of dealing with real or imaginary difficulties and demands neither faith nor any exertion of the brains. The Berleburger Bible, in the main the work of the enthusiast Haug, treats the story of Balaam's ass as an allegory, in order to deal a blow at "the dead orthodoxy." "The ass upon which the false prophet rides is the poor, common people in the congregation, upon whom he rides and whom he tyrannizes, if they refuse to obey his will.... But the ass, the poor people, sees the angel sooner than the ambitious and infuriated prophet . . .; the simple and ignorant people often know and see more in spiritual things than the great and learned rabbis," etc. This sounds witty and is well invented, but is far from being sound exegesis. Besides, it would be easy for us to furnish proof for the assertion that enthusiasts of the type of Haug, and, in fact, all heterodox ministers, always have been harder on their followers than the orthodox preachers of the Gospel, if they only had the power and the opportunity. They are the men that bring the Christians into bondage, devour them, and smite them on the face, 2 Cor. 11, 20.

Other interpreters believe that they are able to solve the difficulty by assuming that the ass did not actually speak, but simply produced natural animal sounds indicative of grief and complaint, and that in the mental ears of the prophet these

sounds were transformed into intelligible human words. In their opinion it is not a miracle of speech, but of hearing. The most prominent advocate of this theory is Hengstenberg. In his book, "The History of Balaam and His Prophecies," he devotes seventeen pages to this theory and tries to make it plausible to the reader that the miracle is not to be considered an external, but an internal one. From all that he says it appears that he also takes offense at the miracle, while, at the same time, he does not want to deny it for fear of losing his reputation of being an orthodox theologian and of contradicting his own doctrine of verbal inspiration. His interpretation does not rest on sound exegetical principles; it is arbitrary and cannot satisfy the heart of the simple Christian who bows before the authority of the inspired Word of God.

In the face of all the attacks made against this passage by unbelievers, as well as by Hengstenberg and such as embrace his views, no matter what position they occupy in the Church, we abide by the simple report of the great prophet Moses, firmly believing that Balaam's ass really uttered intelligible human words. And we have the most weighty reasons for doing so. The first impression which any one receives when he reads this passage is, that God, for a moment, bestowed upon the ass the gift of speech, and only a mind that is prejudiced will try to find something else in these words. Moreover, Balaam's mind just then was not in such a condition as to be fit to see inner visions, as Hengstenberg and others would have it, much less was he in a rapture. On the contrary, his mind was entirely absorbed in the pursuit of wealth and honors, and it was the speaking of the ass that brought him back again to consciousness and qualified him again, in a measure, for the vision of supernatural things. Furthermore, Moses nowhere intimates that the cries uttered by the ass only sounded like human words, but in words that cannot be misunderstood he says that the ass spoke twice. If we would raise the objection that Balaam was not startled or surprised at the speaking of the ass, and thence draw the inference that he regarded this only as some mental

vision, as something that took place in his mind, we venture to say that this objection is without any foundation whatever. There are conditions of the heart when the greatest miracles have no effect upon it. Take for example the scribes and the Pharisees. They were eye- and ear-witnesses of the greatest miracles of the Lord. Quite a number of them, for instance, were present when the Lord raised Lazarus from the dead. Yet they would not believe and only hardened their hearts. For a similar reason the companions of Balaam perceived nothing or little of the miracle. They were like the companions of Paul, Acts 9, 7, or like the people that said it thundered when a voice came from heaven, saying: "I have both glorified it, and will glorify it again," John 12, 28. 29. It is therefore ill-seasoned policy to make this wonder palatable to the unbelievers by all kinds of spiritual interpretations. Such practices please the old Adam, but they fail to create and strengthen faith. We must understand these words as every child would understand them. The Lord gave the ass the faculty of speech for this occasion, while at the same time she did not cease to be an ass. Only this interpretation comports with the high dignity and majesty of the Word of God; all other explanations shake our faith in the truthfulness and perspicuity of Holy Writ. If we deny this miracle, we must also deny others, for instance, that of Jonah and the whale, the turning of water into wine, or the miraculous feeding of the five thousand. And how could we believe that the devil made the serpent his tool and mouthpiece, Gen. 3, if God could not open the mouth of Balaam's beast to rebuke the prophet for his madness? And what does the New Testament say? The New Testament is the interpretation of the Old, and Peter, the great apostle of the Lord, writes of Balaam, 2 Pet. 2, 16: "But was rebuked for his iniquity: the dumb ass *speaking with man's voice* forbade the madness of the prophet" (*ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν*). "The dumb ass spake with man's voice," it uttered human, intelligible words, which were also to a purpose: this is the verdict of the

highest court to which we can appeal on this earth, and whosoever rejects this decision cannot expect that a Christian argue with him any further.

After the thoughts of the seer had been interrupted in such an extraordinary and miraculous manner and the Lord had sought to stir up his conscience even by the reproach of his ass, He opened his eyes, v. 31. He saw now what his beast had seen before: "the angel of the Lord standing in his way, and his sword drawn in his hand." As soon as Balaam saw the heavenly vision, "he bowed down his head and fell flat upon his face," *i. e.*, he fell down upon his knees so that his face touched the earth. This is the meaning of קָדַד in connection with הִשְׁתַּחֲוָה, one of the two verbs mostly followed by אַפַּיִם אַרְצָה, or לְאַפָּיו, or אַרְצָה, Ex. 34, 8; 1 Sam. 24, 9; Gen. 24, 26; Ex. 4, 31, etc. Thus Moses bowed down his head toward the earth and worshiped when the Lord passed by before him and proclaimed: "The Lord God, merciful and gracious," etc. Balaam did this partly to show reverence to the Lord, who wanted to speak with him through His messenger, partly out of fear, seeing the sword of vengeance in the hand of the angel. As the ass had done before, so the angel now reproves the seer for his outrageous conduct, v. 32: "Wherefore hast thou smitten thine ass these three times?" Then he proceeds to show him the reason why his ass had turned aside. It was not stubbornness on the part of the beast, but the prophet himself was to be blamed for it. His way was perverse before the Lord, and the Lord had placed His angel in his way to show him that he was displeased with his journey. The prophet even owed his life to his ass, for if she would not have turned aside, the angel would have slain him and kept her alive.

We ask now, What was the object of all the strange and wonderful things that happened there? The answer is, The Lord did not simply want to show His creative power and fill the mind of the seer with awe and fear, but His intention was to shame and humble him. Balaam was to consider first of all that the Lord could give the faculty of seeing heavenly visions

not only to men like him, but also to brutes, if He chose to do so, and make them His instruments. It must have been exceedingly humiliating for the prophet to see and hear how God even used a beast to rebuke him with a man's voice, and thus call his attention to his disobedience and the error of his ways. This deep humiliation should cause him to remember how deeply he had fallen and how far he had departed from the way of righteousness. Yea, all these strange things which had happened to him were another loud call to repentance, and if he had heeded this call and permitted the Spirit of the Lord to work in his heart, he also soon would have seen in these incidents the great love and forbearance of God who still was endeavoring to save his soul from perdition, although He had tried it in vain before.

And what should Balaam have done now? He should have cursed his ungodly greed and his shameful waywardness and considered it the greatest favor if, even at this juncture, God would have given him permission to return and thus to evade the temptations of Balak. He ought to have gone down on his knees, imploring God not to direct him to continue this dangerous journey, and surely he would not have asked in vain. And indeed, it seems again that Balaam's heart was changed. He said, v. 34: "I have sinned." There is nothing that pleases the Lord more than these three brief words, if they are the outcry of a truly contrite heart. David's confession, 2 Sam. 12, 13: "I have sinned," came from such a heart, also that of the publican in the temple, when he smote upon his breast and said, "God, be merciful to me, a sinner!" But Pharaoh had also said to Moses, Ex. 9, 27: "I have sinned," and yet he was not truly sorry for his disobedience towards God. It was simply the fear of God's punishments which forced this confession from his lips, and as soon as the judgment of God was received, he was as secure and stubborn as ever. And he resembles the Egyptian king more than the king of Israel or the sorrow-stricken publican in Jehovah's temple. He proceeds to say: "For I knew not that thou stoodest in the way against me."

He ascribes his sin merely to his ignorance and not to his perverted will. Instead of acknowledging that he had set his will against the Lord and followed his own wicked heart, making light of all the cautions of the Lord; instead of owning that he has justly deserved the wrath and punishment of God, he tries to excuse and extenuate his disobedience. He adds: "Now therefore, if it displease Thee, I will get me back again." This is additional proof that Balaam was far from being truly penitent. He offers to go back, if the Lord gives him the express command to return, but a thousand times rather would he continue his journey and get the reward which was held out to him.

But God is not satisfied with a counterfeit observance of His will. Only willing obedience is pleasing to Him. And because He sees no true willingness in the heart of Balaam to return and forego the gold and honors of the Moabitish king, the angel tells him to accompany the men, adding, however, as the Lord had done v. 20: "But only the word that I shall speak unto thee, that thou shalt speak." This is a renewed protest against Balaam, but at the same time it sounds like a prediction, that though he would have his way in going to Balak, he could nevertheless not do as he pleased. In spite of his unwillingness, he would be an instrument in the hands of God to further the interests of His kingdom, in the end, however, to be cast away as a useless vessel and a vessel of wrath.

So Balaam went with the princes of Balak — sore and wounded in his heart, but ruled at the same time, more than ever before, by the two tyrants, Avarice and Ambition. He went to bless the people of God, but also to finally call down upon himself the judgments of the Most High.

Meanwhile Balak had heard of his coming. Full of joy, and anxious to neglect nothing that might please Balaam and make him the more zealous to serve him, he hastens to the city of Moab, which was situated on the utmost border of his country, to meet him there, v. 36. When they met, the king first reproached Balaam, though in a friendly manner, for not having followed his first call, and told him that he was sorely mis-

taken, if he had thought that he was not able to promote him to high honors, v. 37. The king does not in the least suspect the real cause of Balaam's first refusal to come. Nevertheless he is glad the seer has come now, and confidently expects that he will curse the dreaded enemy and thus help to discomfit and ruin him. But Balaam instantly dampens the ardor of Balak's hopes and expectations. He says to him, v. 38: "Lo, I am come unto thee: have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak." He speaks doubtfully of the issue and bids Balak not to depend too much on him. What he could do he already has done by coming to him, and he would also gladly have cursed Israel, but as the servant of Jehovah and His mouthpiece he cannot speak what he pleases, but must utter the words which the Lord puts in his mouth.

We notice the great vexation which these words of Balaam betray. Such are the wages of the service of sin. First the service of sin promises pleasure, joy, and happiness. But soon it is attended by all kinds of difficulties, adversities, remorses, sorrows, and disappointments, the more so, if the sinner tries to keep up a show of godliness, like Balaam. Solomon says, Prov. 11, 31: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."

Without delay the king takes the seer to Kirjath-huzoth, a city which probably lay at the foot of the mountain Bamoth-Baal, from where the latter was to see and curse the people of Israel. There Balak offers a sacrifice, v. 40. This undoubtedly was not a sacrifice of thanksgiving for the safe arrival of Balaam, but a sacrifice of supplication for the success of the enterprise just begun. The king addresses himself as speedily as possible to the business. It is also more than probable that this sacrifice was not offered to the gods of Moab, — they play no part whatever in the whole affair, — but to the God of Israel. Balak wants to alienate Jehovah from Israel in connection with Balaam, and win His favor and protection for himself. If the king treats Balaam and the princes that were with him with

a feast upon the sacrifice, it was in accord with his promise: "I will promote thee unto very great honor," v. 17. Already the next morning, in order to lose no time, the king takes Balaam in his chariot "to the high places of Baal," on to Bamoth-Baal. He evidently does not take him there because this place was consecrated to Baal, but because, being so high, it would give him a convenient prospect of the camp of Israel. Balak thought that Balaam must be able to see the people he wants him to curse, if his curses were to have any effect. The seer, however, is more solicitous now to please the heathen king than ever before, and is intoxicated with the honors which are showered upon him. — O that we may learn from this sad example how dangerous it is to tamper with sin and not to resist the first beginnings! How necessary for us to pray every day: "Lead us not into temptation!"

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THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

(Continued.)

THE SECOND ARTICLE.

JESUS CHRIST IS TRUE GOD, 1. BECAUSE THE SCRIPTURES ASCRIBE DIVINE NAMES TO HIM.

Ps. 2, 7: *Thou art my Son; this day have I begotten Thee.*

The psalm speaks of the Lord and His Anointed, *i. e.*, of the Father and the Son, v. 2. The Lord says to the Anointed: *"Thou art my Son."* Christ is the Son of God. What is the basis of this sonship? Christians, too, are called the sons of God. Is the nature of the relationship the same? No. Whilst Christians are the children of God by faith in Christ Jesus, Christ is the Son of God by eternal generation of the Father. *"Thou art my Son"* finds its explanation in the second dictum: *"I have begotten Thee."* Because I have *begotten* Thee, therefore Thou art my Son. This sonship of Christ is unique.

"Unto which of the angels said He at any time, Thou art my Son, this day have I begotten Thee?" Hebr. 1, 5. In an inscrutable and ineffable manner God has communicated His essence to His Son. In other words, Christ is very God of very God, "the brightness of His glory, and the express image of His person," Hebr. 1, 3.

John 3, 16: *For God so loved the world that He gave His only-begotten Son, etc.*

The magnitude of the love of God towards a world fallen into sin can, in a measure, be apprehended by the greatness of the gift made to redeem it from everlasting perdition. "He gave His *only-begotten* Son." "Only-begotten" = *μονογενής*, means, *single of its kind, only, unigenitus.* To feel the force of this word it is but necessary to read such passages as Luke 7, 12: "Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the *only* son (*υἱὸς μονογενής*) of his mother." Luke 8, 42. Jairus, the ruler of the synagogue, "had *one only* (*μονογενής*) daughter." Luke 9, 38: "Master, I beseech Thee, look upon my son: for he is mine *only* (*μονογενής*) child." Hebr. 11, 17: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his *only-begotten* (*μονογενῆ*) son." — Christ is the *μονογενής*, the *only* Son of God, in a sense in which He has no brethren. He is God's Son, born of the essence of the Father, therefore true God. The word "only-begotten" marks His unique sonship from that of the "sons of God," John 1, 12, the Christians, who become such by adoption.

Rom. 8, 32: *God spared not His own Son, but delivered Him up for us all, etc.*

When St. Paul writes: *ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο* = *"who indeed His own Son spared not,"* he lays a very strong emphasis on the word *own* = *ἰδίου*, thus calling attention to the exhibition of a love that surpasses all human understanding. To save the world God spared not His *own* Son, Him who is born from the essence of the Father, who, therefore, is equal

with the Father, who is true God. The word rendered *own* (ἴδιος) expresses a *peculiar personal Sonship, an equality of nature with God.* That this is the force of the word becomes very patent from one of the discourses which the Lord had with His adversaries, the Jews. Among other things He had said: "My Father worketh hitherto, and I work." For this cause, we are told, "the Jews sought the more to kill Him, because He said πατέρα ἴδιον τὸν θεόν = that God was His *own* Father, *making Himself equal with God,*" John 5, 18. So, to say of Christ: God is His *own* Father = Christ *is equal* with God. With this compare what St. Paul says of Christ. Let us put the two statements side by side. According to the Jews, Christ maintained — and their interpretation is correct — that "God was His *own* Father;" Paul says Christ is God's *"own* Son." The enemies of Christ, the Jews, were quick to perceive that the first locution expressed *equality* with the Father, but such as pose as His friends, aye, as pillars of His Church, cannot, will not see that Paul's statement concerning the Savior is in substance identically the same. Is it not sad? — Says *Plummer,* in his *Notes on St. John:* "They (the Jews) fully understand the force of the parallel statements, 'My Father is working; I am working also.' 'Behold,' says Augustine, 'the Jews understand what the Arians fail to understand.' If Arian or Unitarian views were right, would not Christ at once have explained that what they imputed to Him as blasphemy was not in His mind at all? But instead of explaining that He by no means claims equality with the Father, He goes on to reaffirm this equality from other points of view: see especially v. 23."

Jesus Christ is true God, 2. Because the Scriptures ascribe divine attributes to Him.

John 1, 1. 2: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.*

An inspection of the Prologue, vv. 1—18, clearly reveals the fact that the *Word,* the Logos, is none else than the Son of

God. In express words we find this truth in v. 14: "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth."

In our text three weighty assertions, arranged in climactic order, are made concerning this Word, the Logos, Jesus Christ. These are: 1. The eternity of the Word; 2. the distinct personality of the Word and His intimate communion with God; 3. the Deity of the Word.

1. *The eternity of the Word.* "In the beginning was the Word." The meaning of the phrase: *"in the beginning,"* depends upon the context. In Gen. 1, 1 we read: *"In the beginning* God created the heaven and the earth," *i. e.,* the creation of the world was the beginning of the world's history, the beginning of time. Here it says: "In the beginning *was* the Word." Before anything was formed the Word *was.* The past tense *was* = ἦν, places the Word before the beginning of things. Gen. 1, 1 marks the first moment of time; this, eternity. It does not read ἐγένετο here as in v. 14: "the Word *became* flesh," but the Word ἦν — *was* = *was already in existence* in the beginning. Hence the German translation: "Im Anfang *war* das Wort;" not: "Im Anfang *ward* das Wort." So the Word is a Being existing prior to all beginning. But what was before the world and time we call eternity. *The Word,* Christ, *is eternal.* This truth, so plain in itself from this phrase, is corroborated by v. 3: *"All things were made by Him."* Since all things were made by Him, it is self-evident that He existed *before* all things. He is no creature, no part of creation, but the Creator, the *eternal God* Himself. Col. 1, 17; Ps. 2, 7.

2. *The distinct personality of the Word and His intimate communion with God.* The text says: *"And the Word was with God."* Two persons are here discriminated: the Word and God, *i. e.,* the Son and the Father. The Word was πρὸς τὸν θεόν = *with God.* The Word, Christ, is not an attribute or a power of God, but a person *distinct* from the Father.

Luther: "John insists hard on the little word *with,* thus clearly distinguishing the Word from the person of the Father." The Son is coexistent and coeternal with the Father. Hence Christ is true God. His being with the Father at the same time indicates the ineffable union between the two persons.

3. *The Deity of the Word,* clearly discernible from the first two members, is explicitly asserted in the third: *"The Word was God."* Christ is not an inferior God, but is God in the fullest sense of the term. They who deny the divinity of Christ concede that He is called *a* God, θεός, but contend He is not called *the* God, ὁ θεός. Of such quibblings we have spoken in a previous article. In this connection we shall merely call attention to the fact that θεός without the article also designates the one true God, for in v. 18 we read: "No man hath seen *God,* θεόν, at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." In the present passage: καὶ θεὸς ἦν ὁ λόγος = "and the Word was God," ὁ λόγος is the subject, θεός is in the predicate, hence cannot take the article ὁ. *Alford:* "The article could not have been here expressed, whatever place the words might hold in the sentence. Ὁ λόγος ἦν ὁ θεός would . . . destroy the idea of the λόγος altogether. θεός must then be taken as implying 'God,' *in substance and essence,* — not ὁ θεός, 'the Father,' *in Person.* It does not = θεῖος, nor is it to be rendered *a God* — but, as in σὰρξ ἐγένετο, σάρξ expresses that *state* into which the Divine Word entered by a definite act, so in θεὸς ἦν, θεός expresses that *essence* which was His ἐν ἀρχῇ: — that He was *very God."* (*Greek Testament,* vol. I, p. 615.)

The passage might be paraphrased thus: The Word existed from all eternity, distinct from, yet intimately connected with, the Father, and equal to the Father.

This single passage demolishes the Arian heresy. Arius (about A. D. 318) denied the divinity of Christ, maintaining that Christ was not from eternity. He said: ἦν ποτε ὅτε οὐκ ἦν = "there was a time when He was not;" consequently, Christ was a creature — κτίσμα ἐξ οὐκ ὄντων — created out of nothing.

St. John, however, says: "In the beginning *was* the Word." — The Semi-Arians, developing this Arian heresy, reasoned: Since Christ is a creature, He cannot be equal with the Father. They conceded: He is *like* the Father — ὅμοιος, ὁμοιούσιος, but not ὁμοούσιος. St. John says: "The Word was *God.*"

In the Oecumenical Council at Nice, summoned by Constantine in A. D. 325, this Arian heresy was condemned. Under the brave leadership of the young and eloquent Athanasius of Alexandria, the Biblical doctrine was thus formulated: "And" — I believe — "in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father, before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father." (Nicene Creed, §§ 2. 3.) The words that settled the controversial point read in the original: ἐκ τῆς οὐσίας τοῦ πατρός, γεννηθείς, οὐ ποιηθείς, ὁμοούσιος τῷ πατρί. — Arians of modern times are plentiful, Kahnis, Ritschl, and Harnack being among their number.

Hebr. 13, 8: *Jesus Christ the same yesterday, and to-day, and for ever.*

This is the well-known paraphrase of immutability. *Yesterday* denotes the past time; *to-day,* the present; and *for ever,* the future. God only is immutable, unchangeable; Christ is unchangeable: *ergo,* Christ is true God.

Matt. 28, 18: *All power is given unto me in heaven and in earth.*

In compliance with the command of their Master, the disciples went to Galilee, to the mountain designated by Him as the place where He would meet them, v. 16. Here the Lord delivers His last Great Commission unto them, v. 19, which He introduces by the words of our proof text: "All power is given unto me in heaven and in earth." What mere human being, what angel, can truthfully utter such words? But Christ is not mere man; He is the God-man, the "over all God," Rom. 9, 5, through whose omnipotent word the world and all that is therein came into being, John 1, 3; Col. 1, 16. 17; Hebr.

1, 8. When He therefore says: "All power is *given* to me," He refers to His human nature, which is inseparably united with the divine. The man Christ, by virtue of the personal union, possesses *all power, πᾶσα ἐξουσία = all authority.* These words admit of no inferiority to the Father. *All authority* is omnipotence, which is an incommunicable attribute of God. *Christ,* being omnipotent, *is God.* And, as if to ward off all erroneous conceptions, He develops the thought in *"all power,"* saying: I, the Son of man, possess all power *in heaven* — angels, authorities, the cherubim and the seraphim are my willing servants; I possess all power *on earth* — "all things are put under my feet," Eph. 1, 20; 1 Pet. 3, 22. — Then follows the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," vv. 19. 20. To this He appends the promise:

Matt. 28, 20: *Lo, I am with you alway, even unto the end of the world.*

The disciples were to wage war against the formidable kingdom of Satan, destroy its bulwarks, and upon its ruins plant the cross, the emblem of the Crucified One. What a task! And was not the Master just now bidding them a solemn farewell? Well might they grieve. But no. Arresting their attention and directing it to something of great importance, the Lord says: *"Lo!"* take heed to what follows: *"I"* — *ἐγώ* — with emphasis — I, your now exalted Savior, *"I am with you."* Though you will no longer enjoy my *visible* presence, still *invisibly* I will be with you, "a very present help," Ps. 46, 1, in putting down the strongholds of Satan. Not a day shall you be left alone, for I will be with you *alway, πάσας τὰς ἡμέρας = all the days.* In days of victory or seeming defeat, in days of joys or sorrow — *all the days* I am with you to guide and to protect you. — Truly, He who can speak thus must be very God. His disciples, obedient to His command, were soon to scatter in all the world, making disciples by baptizing and

teaching, but still they were to know: He is with you *all the days.* His disciples were soon to multiply, but He was with them, too, *all the days.* Only God can be present at all places and at all times. This *omnipresence* is here predicated of Christ; hence Christ is true God. — And Christ is with us, His disciples, His Church, even to-day. Speaking to His disciples then the Lord does not say: I am with you "all *your* days" — thus limiting His gracious presence to the apostolic era, but He uses words of wider application: *"all the days."* The command is: "Disciple — *μαθητεύσατε* — all nations." The men to whom these words were originally addressed have long ago closed their eyes in death, but still the nations are being discipled by baptizing and teaching. Wherever Christ's commission (vv. 19. 20) is carried out, wherever His doctrine is preached and the sacraments are administered according to His institution, there He is with us and will be with us, even *"until the completion of the age" = the end of the world,* 2 Pet. 3, 7—10.

John 21, 17: *Lord, Thou knowest all things.*

When Peter was asked the third time by his beloved Master: "Simon, son of Jonas, lovest thou me?" he answered: *σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε = "Thou all things knowest; Thou knowest that I love Thee."* The "Thou," being separately expressed, *σύ — σύ,* and at the head of the members of the sentence, is emphatic. *Thou,* being the Lord, *all things = πάντα,* nothing excepted, *knowest, οἶδας,* by supernatural intuition. Thou art absolutely omniscient, and since nothing is secret before Thee, not even the inmost thoughts of the hearts, Thou also knowest, *γινώσκεις, perceivest, seest,* that I love Thee. Thou knowest *all;* Thou knowest *me.* Absolute omniscience is here ascribed to our Lord Jesus; such omniscience as the true God only possesses. Even in His state of humiliation Christ was the Omniscient of whom the psalmist says: "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off," Ps. 139, 1. 2. Only a Kenotist, like Meyer,

whose eye is blinded as to the Divinity of Christ, can say: "'Thou knowest,' etc., which popular and deeply emotional expression is not to be interpreted of absolute omniscience." — For other proofs of Christ's omniscience see John 1, 42. 47. 48; 3, 3; 4, 29; 11, 4. 15, etc.

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(To be continued.)

BOOK REVIEW.

LUTHER'S CHURCH POSTIL. Translated now for the first time into English. With introduction, Walch's analysis, and Bugenhagen's Summaries. By *Prof. John Nicholas Lenker,* D. D. Vol. III. (Second Sunday after Easter to Trinity Sunday.) Lutherans in All Lands Co., Minneapolis, Minn. 1907. 454 pp. Price, $2.50.

LUTHER'S CATECHETICAL WRITINGS. By the same author. Vol. I. The Luther Press, Minneapolis, Minn. 377 pp. Price, $2.50.

These two volumes from the "American Luther" series of Dr. Lenker have been before the public some time. The appearance of the former volume may be set down as a literary event of high order: it marks the completion, after years of arduous labor, of the first English rendering of that book among Luther's many writings which he pronounced "the best of them all," his cherished *Kirchenpostilla.* The distress of the Church in his day caused Luther to undertake this work on which he was engaged to the end of his life. The pastors whom Luther had learned to know were not able to prepare a sermon. The majority of them contented themselves with reading the pericopes and occasionally a sermon from one of the existing collections of sermons to their congregations. The collection of Tauler and that of Geiler of Kaisersberg were favorites with the pastors. However, in neither of these the evangelical doctrine was presented in its Scriptural purity. In view of this state of affairs Luther expressed the thought ("German Mass," etc. W. X, 238) that the situation could best be relieved by furnishing the Church with a postil in which every pericope would be treated throughout the ecclesiastical year, and by ordering the sermons from

this postil to be read in the churches. His idea was not to relieve ministers who were able to prepare their own sermons from their duty of doing so. He inveighs sharply against "lazy pastors and preachers who rely on good books of this kind, take their sermons from them, are not praying, studying, reading, searching the Scriptures." He calls them parrots and magpies who stupidly repeat what others have said. (W. XIV, 379.) Hence, Luther by no means wished to quench the spirit, or foster clerical indolence. His aim was to feed the famished laymen and tutor honest pastors whose training for their office had been deficient without their fault. At the same time he wished to check the growing influence of the medieval pulpit-clown who would ascend the pulpit and entertain his congregation by braying like an ass, relating humorous legends, or enacting silly buffooneries; and of the enthusiast and the sectarian who proclaimed falsehood under pretense of offering God's truth. "It will finally come to this," says Luther, "that instead of having the Gospels expounded to us we shall again hear the preachers preaching about blue ducks." — The preparation of the Church Postil was frequently interrupted. Luther at no time had leisure to give himself wholly to any one work. The stress of the times, the mighty agitation which had set half of Europe agog, daily called for his active interference, in order that the movement away from Rome might be kept within the bounds of God's Word. The Epistles and Gospels for the Advent season were published in Latin at Wittenberg in 1521. A German translation of the same, not by Luther, appeared in 1522. The journey to Worms caused the first interruption. Luther resumed the work while at the Wartburg. He first prepared another exposition of the pericopes during Advent, this time in German, which was published at Wittenberg in 1522. Then came the struggle with Carlstadt and the Wittenberg iconoclasts, and the work was suspended once more. But Luther seemed determined to advance the work in spite of the difficulties which engaged him, and succeeded in publishing another installment (Epistles and Gospels from Christmas to Sunday after Epiphany) in 1522. The third installment carried the work forward till Easter Sunday. This part was published in 1525, and a folio edition of the three parts so far completed appeared in the same year, — the so-called Winter Postil. In the meantime there had been published in various parts of Germany single sermons and small collections of sermons which Luther had preached at Wittenberg at various times. Most of these sermons were on the pericopes from Easter to the end of the church year. The editors of these sermons are unknown. The sermons were collected later and form the Summer Postil. In 1527 Magister Ste-

phan Rodt was engaged to prepare a new edition of the entire Church Postil, Luther supervising the work. Many changes were made in the original work; some of these seem to have been made without Luther's knowledge, for he made complaint in a letter to Gerballius of Strassburg, in 1535, that Rodt had spoiled his Postils, and he desired to see Rodt's edition destroyed. The last editions of the Winter part of the Postils, revised by Luther himself, were published at Wittenberg in 1540 and 1543. Luther's colleague Cruciger was at the same time preparing a new edition, the Summer part, which Luther examined and approved. This part was printed in 1543, and the last edition of the complete Postil that was published during Luther's lifetime appeared at Wittenberg in 1544. — Technical difficulties also arose during the progress of the work which were very annoying to Luther. At one time the printer, Johannes Lufft, had used such abominable type that Luther would not allow him to print any more sermons for him, and only revoked this decision on condition that Lufft would henceforth use Lotther's types. At another time a compositor stole half the manuscript of the third installment, containing the sermons for the six Sundays after Epiphany, escaped from Wittenberg, and published the sermons himself at Nuremberg. Luther had to suffer from literary piracy in other forms. Publishers at Basle, Strassburg, Colmar, and elsewhere would publish his Postils as soon as they had appeared at Wittenberg, frequently in an incomplete form and bristling with uncorrected errors. In 1525—1527 Martin Bucer, in a five-volume edition of the Winter Postil published at Strassburg, even went so far as to change the sermons of Luther doctrinally and introduce the Reformed doctrine of the Sacrament into Luther's Postil. Thus this book of Luther has undergone a great many vicissitudes. But the perseverance with which Luther pursued its preparation, and the annoyances which he suffered during its publication, both indicate what a great value he himself and others attached to this book.

The volume now before us contains a fair reproduction in English of the Gospels from Misericordias Domini to Trinity Sunday inclusive. All the sermons found in the St. Louis edition (Vol. XI, 778—1195) are here offered. (NB. The reference, XI, 842, has been omitted for the Second Sermon for Jubilate, and XI, 1093, for the Second Sermon for Pentecost Monday.) By far the greater part of this volume has been rendered by Dr. Lenker himself. While we gladly accord to Dr. Lenker all praise for his enterprise, we see no reason for revising our opinion regarding his ability as a translator and editor of Luther. The present volume, too, betrays his lack of familiarity with Luther's idiom, and there are also occasional slips

in his English. It is not because we love Dr. Lenker less, but because we love Luther more that we point out a few instances where the correcting hand might be applied in a new edition which we hope will soon be forthcoming. "Seltsam" is not "seldom," p. 98 (twice!), or "rare," p. 99. Dr. Voigt's rendering of "so koennte kein Mensch mit ihnen auskommen" ("no man could get along with," etc.), p. 47, is faulty. Luther is speaking of meeting an opponent in an argument, and "auskommen" in this place is "overcome." The scope and basis of spiritual authority and jurisdiction is not correctly brought out by the following rendition: "In the Gospel we find an altogether different spiritual government, one that *exists* alone in the Word, by which sinners are convicted and the Gospel proclaimed to the terrified and alarmed consciences." p. 36 f. What Luther means to say is: "In the Gospel we find an altogether different representation of spiritual government, *viz.*, that it *consists only in applying the Word,* in convicting sinners," etc. It is not the divine grant of, but the only correct mode of, administering spiritual government that Luther endeavors to show at this point. We submit that the following translation would give rise to grievous malpractice in ecclesiastical jurisprudence, to-wit: "Daraus folgt, wenn die Bischoefe oder ihre Officialen bannen wollten, dass die Suende vor der ganzen Gemeinde wisslich sein sollte; sonst soll man ihren Bann nicht annehmen, sondern den Brieftraegern die Tuere weisen" = "From this it follows, that when the bishops and their officials want to put one under the ban (!), the transgression is published to the whole congregation, otherwise their ban would not be noticed, and the messenger would be shown the door." p. 37. What Luther says is not that the bishops when decreeing an excommunication must not fail to publish the cause of the same, but that the bishops have no authority to excommunicate a person unless his sin is *previously known* to the community. The bishops are not to publish a person's sin (nor should any one else), in order to bring about the expulsion of a Christian from the Church. In this clause: "How he (the pope) has abused the same, thank God, almost everyone sees at present," p. 36, the exclamatory "thank God" should be moved to the end of the clause to avoid the possibility of a misconnection. Luther's "*unter* dem Namen" cannot be rendered by "*in* the name," p. 47; it should be "under pretense of the name," or, "borrowing the name," or a similar phrase. "In like manner it is also not less offensive . . . so to preach," p. 47, is lumbering; the grouping of the many German adverbs in this brief clause should not have been imitated at all or adapted to the English taste, *e. g.*, "Preaching of this sort is equally offensive," etc. "So lange verjaehrt," p. 47, is not intelligently rendered by "the pre-

scription of so many years;" it should be, according to the context, "grown venerable with age." "Er laesst sie oft grob anlaufen" is the very opposite of "he often gave them remarkable liberties," p. 100; nor is "faule Possen reissen" = "he even animated them by innocent trivialities." The verb "martyr" cannot be used in the sense of the German "martern" ("Satan afflicts and martyrs one's soul"), p. 100; "cloistery" for "Kloester," p. 186, is a new coinage that is not called for. "The less one can" ("je weniger man kann"), p. 98; "considers the whole world *as* a drop," p. 84; "they *had had* not only the joy," p. 100, are unevennesses that were probably overlooked. In the Gospel for Cantate Luther explains the force of the term "judgment," and says: "Das ist recht, dass die Welt gerichtet werde." This statement cannot be reproduced by: "It is right that the world is to be judged," p. 113. The full sense of this clause could be brought out by rendering: "Judgment consists in this that sentence is passed on," etc. The monk, who is such unwillingly and reasons thus: "Wenn die Hoelle nicht waere, liesse ich die Kappe das Unglueck haben und liefe davon," is made to say: ". . . I would leave my office have the misfortune," p. 114. This is hardly intelligible to an English reader.

Dr. Lenker has inscribed this volume "Luther on the Holy Spirit" and has dedicated it "To all missionaries laboring among heathen, Catholics, Mohammedans, Jews, and the Diaspora." The connection is not very apparent. But Dr. Lenker is right when he calls attention to "the richness of the Gospel treasure here offered." It goes without saying that the portion of the Church Postil which begins with Easter and ends with Trinity Sunday is the grandest portion of the book. Sermons like the Second Sermon for Pentecost Tuesday (John 10, 1—11) on the Three Classes of Preachers, the Second Sermon for Cantate (John 16, 5—15) on The Holy Spirit Convicting the World of Sin, the First Pentecost Sermon (John 14, 23—31) on The Holy Spirit, and the Second Sermon for Trinity Sunday (John 3, 1—15) on The New Birth, will ever remain homiletical classics. —

The second volume of Dr. Lenker's series to which attention is herewith called has been inscribed, "Luther on Christian Education." It has been dedicated to "Parents and teachers, pastors and authors, Sunday schools and young peoples' societies, and all Protestants interested in developing a better system of Christian instruction, supplementary to that of the public school." In his "Foreword" the editor dares to say: "An irreligious school is a misnomer," and expresses the hope: "Time will no doubt develop a system of education that will neglect no part of man's nature." It is wonderful what men will expect "Time" to accomplish. Who is "Time"? We believe

in taking this sluggard Time by the forelock and accomplishing somewhat ourselves rather than waiting for "Time" to come around and doing it for us. Time always passes the person who will not do his duty. — This volume contains:

1. A Translation of Luther's Small Catechism. This was certainly an opus supererogationis. We are not aware that the author has in any way improved existing translations, now in use in the Church. For the Old Testament Version of the Third Commandment which he has adopted, the editor, we presume, will cite the authority of the Latin Text of the Book of Concord. In its practical work the Lutheran Church has not adopted the Latin but the German text, and there are strong reasons which constrain us, especially in Sabbatarian America, to reject this version of the commandment: "Thou shalt remember the Sabbath day to keep it holy." From time immemorial Lutheran schoolchildren have been taught to say: "Thou shalt sanctify the holy-day," and they will continue thus to recite.

2. A Translation of the Large Catechism. We cannot say that this rendering is an improvement on that of the Second New Market Edition or of Jacobs's Edition of the Book of Concord.

3. "The Law, Faith, and Prayer." (St. Louis Ed. X, 148 ff.) This is a very good rendering of Luther's masterly and comprehensive exposition of the three first parts of the Catechism. The translator is Prof. Schodde of Columbus, Ohio.

4. The Three Universal Creeds. (St. Louis X, 992 ff.)

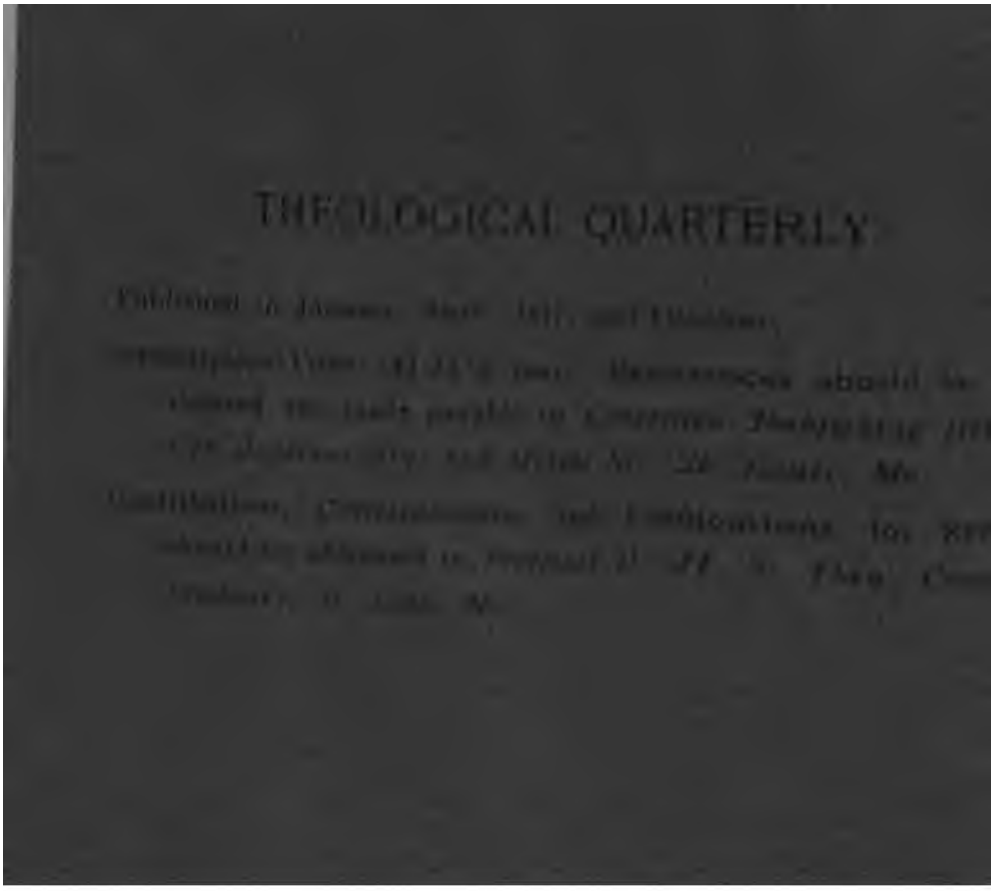
5. The Lord's Prayer Explained. (St. Louis VII, 752 ff.) The translator, Prof. Voigt of Newberry, S. C., has succeeded unusually well in reproducing this earliest exposition of the Lord's Prayer which the Church has received from Luther. The editor promises "a small pocket companion" edition of this work.

6. A Sermon on Holy Baptism. (St. Louis X, 2112.)

7. Instructions on Confession. (St. Louis X, 2158.)

8. Benefits of the Lord's Supper. This concluding number of the volume reproduces Luther's treatise of 1530 "Vom Genuss des Sakraments." —

All Lutherans will continue to follow with sympathetic interest these efforts to bring Luther before the English public, and to wish the enterprising editor abundant financial success in his undertaking, in order that the work may not have to be stayed for lack of means. At the same time, we trust that the literary work on this American Luther may be of such a high order, and increasingly become so, that English-speaking men everywhere will delight to read these wonderful testimonies to the truth that saves to the uttermost.



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